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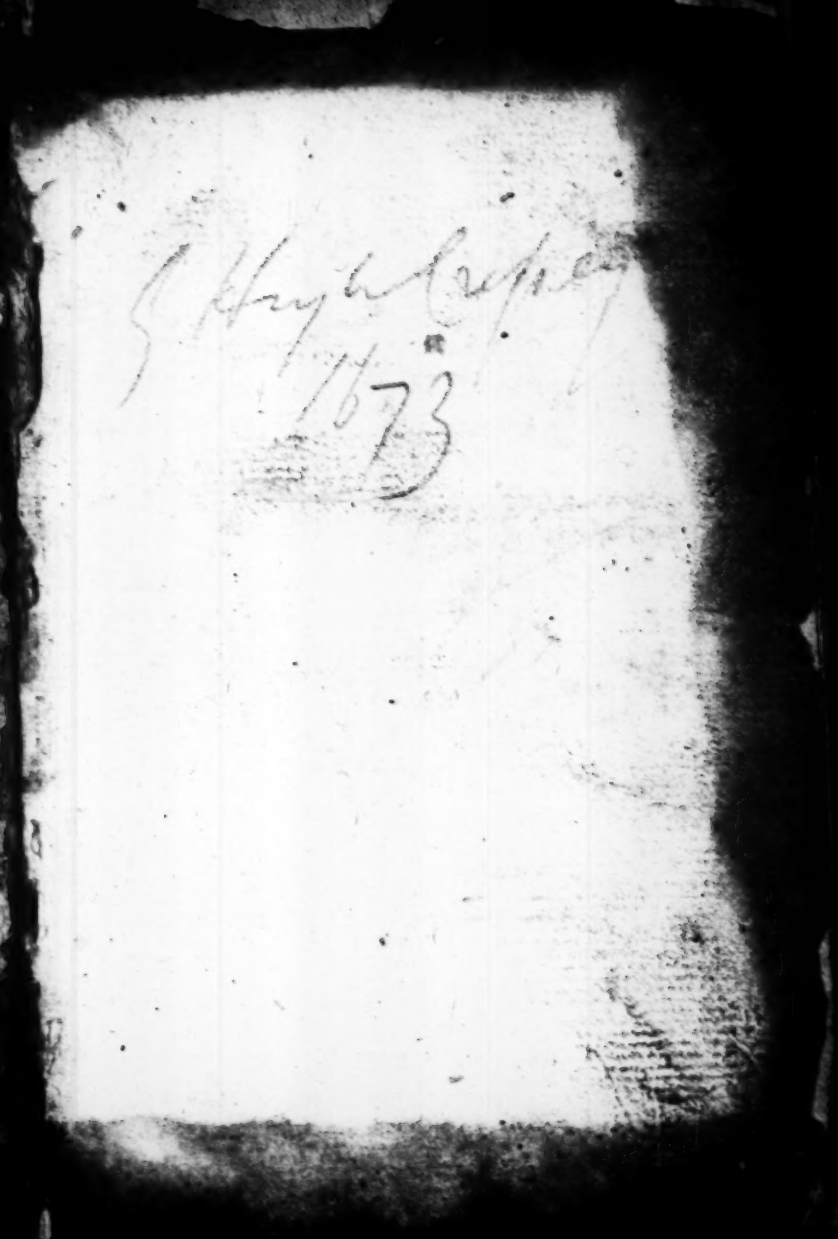
S. Cathazina. virgo et martyr.

I. le. Clerc. excudit.



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Exlibris Bibliothecæ Domesticæ
RICHARDI TOWNELEY de Towneley
In Agro Lancastrensi Armigeri
Anno { Ætatis: 75
Domini: 1702

TO THE
Chriſtian Reader.

IT *was in Obedience to the deſire of an* Honourable Friend *that this following* Diſcourſe *was written; that it was confined to ſuch narrow bounds; and that it is now publiſhed.* He *thought it requiſite that ſuch* Catholicks *as are not at leaſure to read* Volums *of* Controverſies, *ſhould be inſtructed how to give a rational account to Modern* Sectaries, Why they are Catholicks: *and he thought alſo that to juſtifie ſuch their* Profeſſion, *a long* Diſcourſe *would not be neceſſary. This occaſioned the following* Anſwer *to the* Queſtion *propoſed in the* Title: *which* Anſwer, *if rational and ſatisfactory, will prevent, or rather determine, all other particular* Queſtions *about* Religion, *the debating of which furniſhes the world with* Books *to fill great* Libraries. *But what fate ſoever ſhall befall this* Anſwer *in the eſteem of* Readers, *certain it is that the method of it is unqueſtionably uſeful, by which is ſhewed that the* Controverſie *about the* Church *is firſt of all to be ſeriouſly debated: becauſe what* Party *ſoever ſhall be able to give convincing* Proofs *that their* Church

is the same, or a true Member *of the same* Church *which we believe in the* Creed, *shall thereby evince that all accusations laid against her are false and groundless, and all separation from her damnable. And on the other side it will be to no purpose to examine the Tenets of a* Church *already prejudged to be a false* Church, *that is, to want the inseparable* Marks *of a* true Church, *signified by these words in our* Creeds, One, Holy, Catholique and Apostolique Church, *denoting* Unity of Faith, Sanctity of Discipline, Universality and uninterrupted Succession of Teachers and Governors from the Apostles, *to be necessary* Signes *of a* true Church.

Now for as much as regards the following Discourse, *if any one shall think fit to undertake a* Reply *to it, he may please to take notice, that (unless he intend to make quarrels useless and endless) the only* proper Reply *will be his* Answer *to another like* Question, *which he may suppose to be proposed to him by a* Catholique, *viz.* How can a Protestant think himself safe in a Congregation which never was incorporated in any Church whatsoever existent before the *(pretended)* Reformation? *This* Question, *if seriously and rationally resolved, and especially if the* Resolution *of it be justified by* Authorities of *(by us all approved)* Ancient Catholique Doctors, *it will then only be esteemed of considerable force against this following* Answer *to the* Question, Why are you a Catholique?

Now in this renewed Impression, the Author thought expedient that such a Second Question *should*

be

be propoſed, as by a Catholique *to a* Proteſtant, *demanding reciprocally of him,* Why are You a Proteſtant? *To which Queſtion an Anſwer is framed, the moſt ſuitable to* Proteſtants *grounds, that the Author could deviſe.*

He is not ignorant that this faſhion of writing Controverſies Dialogue-wiſe *is oft obnoxious to exceptions, and not unjuſt ſuſpicions of partiality and prevarication,* For *indeed we ſometimes ſee* Dialogues, *in which the* Authours, *(who may make their pretended* Adverſaries *to ſpeak as they themſelves pleaſe) do put fooliſh* Anſwers *into their mouths, and then laugh at them, preſuming thereby to have gained a Victory.*

But ſuch a poor ſhift as this the Authour *proteſts againſt. The allegations againſt the* Roman Church *brought in by the* Proteſtant, *are, in the* Authours *opinion, the moſt conſiderable that are to be found among* Proteſtant Controvertiſts, *which allegations* he *is permitted alſo to deliver in a ſtile, for its ſharpneſs, becoming a Proteſtant now* á la Mode. *True it is, the* Authour *could not poſſibly make him anſwer pertinently, and directly to the* Queſtion. *But whoſe fault is that? No ſuch Anſwer, with tolerable ſatisfaction, as far as the* Authour *could inform himſelf, could be found* in rerum natura.

Now if any Proteſtant Reader *ſhall diſlike the* Authour's *introducing his* Proteſtant *ſometimes relenting, or convinced that ſome* Catholique Doctrines *are too oft falſly & maliciouſly repreſented by* Adverſaries, *the* Authours *excuſe muſt be, that he having accord-*

ing to his conſcience demonſtrated ſo much, his duty was to ſhew his Adverſary *a rational, honeſt man, that is, ſuch a one as will be ſatisfied with reaſon: and indeed with no other is he willing to treat.*

However, if this do not content the Reader, *he may do well to frame a better* Proteſtant Anſwer *to the general* Queſtion [Why are you a Proteſtant?] *But except ſuch his* Anſwer *be indeed preciſely pertinent, and proper to the clearing his* Church *from the Charge of* Schiſm, *either by ſhewing that ſhe is indeed a true Member, incorporated into the* Body *of the* Catholique Church, *believed in our Common* Creed; *Or that ſhe is innocent, and not chargeable with* Schiſm, *though ſhe be not, yea abhorrs to be, ſo incorporated; he would do much better to ſave his labour. No other Anſwer can be pertinent: No excurſions into Invectives againſt any other* Church, *or* Churches, *will be at all to the purpoſe. Except therefore the pretended* Anſwer *be qualified as hath been ſaid, he muſt give the preſent* Authour *leave to proteſt againſt it, as* no Anſwer *at all: notwithſtanding which proteſtation the Proteſtant may, and probably will, take leave to think and proclame it unanſwerable.*

Now the rather to invite him *to undertake ſuch a juſt, though unuſual, and hitherto unpractiſed a* Task, *the Authour does here freely acknowledg, that*

that

what was a principal End of his Writing and publish-ing this Discourse : *for the truth is, the world has been too long, and too much, abused with impertinencies and malicious* Buffonries, *to the perverting of souls, encrease of* Atheism, *and shame of our* Nation.

Another considerable Motive *also of composing this short* Discourse, *was a desire in the* Authour *to take occasion to deliver briefly the* Catholique Church's Doctrines, *as they are in themselves, and freed from the curious fancies of* School-men, *and misprision of* Sectaries, *to the* Glory *of* God, *and the good of Souls*

✠

Why are you a Catholick?

A DIALOGUE BETWEEN A *PROTESTANT* AND A *CATHOLICK.*

§. 1.

Protestant. WHY *are you a Catholick?*

Catholick. Because I am a Christian, and by the Rule of Christian Faith (the Apostles Creed) am obliged to *believe the holy Catholick Church.*

Prot. Did not you believe that Article before you was a Catholick?

Cath. I thought indeed at that time that I had believed it; but I have found ſince that I only thought ſo.

Prot. It ſeems then, you do not think that I believe this *Article*, as well as you.

Cath. I am ſure that by vertue of this *Article* you are not obliged to be a *Proteſtant*.

§. 2. *Prot.* Perhaps we do not agree in the ſence of this *Article*

Cath. It may well be ſo: therefore for a tryal give me leave to propoſe a few *Queſtions* to you.

Prot. *Ask what you pleaſe.*

Cath. Firſt then, when you ſay you *believe the holy Catholick Church*, do you not believe this *Church to be one Body*, as St. *Paul* expreſly teaches, ſaying, *There is one Body, one Spirit, as there is one Hope of our calling, one Lord, one Faith, one Baptiſm, one God and Father of all*, &c. Epheſ. 4. 4.5.6. and as we profeſs in the following *Creeds* of the Church.

Prot. Yes, I believe the true *Catholick Church* of Chriſt to be one Body.

§. 3. And do you not further believe, that this Church of Chriſt ſhall continue *one Body* till the end of the world?

Prot. Yes doubtleſs; for otherwiſe the time might come, in which this *Article* of our *Faith* ſhould be falſe: and alſo *Chriſt's promiſe* [*That the Gates of Hell ſhould never prevail againſt his Church*] ſhould fail.

§. 4. *Cath.* In profeſſing ſuch a Belief of this *Article*, do you not alſo intend thereby to acknowledg your ſelf *a Member* of this *one Catholick Church?*

Prot. Yes, without doubt.

Cath. You cannot ſurely think it a matter indifferent whether you be a Member of this *one Church*, or not.

Prot. No, by no means: On the contrary I acknowledg, that whoſoever is ſeparated from this *one Church* of *Chriſt*, and dies in that ſeparation, cannot be ſaved.

§. 5. *Cath.* Thus far then we both agree. Let us further, if you pleaſe, conſider, What a *Church* in general is, I mean *a Chriſtian Church.*

Prot. I conceive it to be a *Society* of Men and Women publickly profeſſing that *Religion* which they believe to have been taught by *Chriſt.*

§. 6. *Cath.* But every *Society* thus profeſſing, is it thereby the ſame *Church* which we are taught to believe in the *Creed?*

Prot. It is at leaſt a part of that *Church.*

Cath. Are then Societies of *Heretick*s and *Schiſmaticks* part of that *one Church*, ſince they alſo profeſs the *Religion* which they believe to have been taught by *Chriſt?*

Prot. No: For they cut themſelves off from this *one Church*, either by inventing New and falſe Doctrines, which renders them *Heretick*s, that is, *Chuſers of a new Faith*: Or by diſobeying the Lawful Commands of this *one Church*,

which renders them *Schiſmaticks*, that is, *Rebels*.

§. 7. *Cath.* Can any Society be called *one Body*, or *Corporation*, unleſs it be *united* by common received *Laws* and *Governors*?

Prot. I now begin to perceive whither you would lead me; Therefore I muſt adviſe well leſt I engage my ſelf too farr by an haſty anſwer to this Queſtion.

Cath. Sir it is not Victory, but Truth we now regard. Therefore ſpeak not of being *engaged*, but freely recal any Anſwer you have, or ſhall give, if you find cauſe. And as for the preſent Queſtion; conſider well what that is which makes a Society, as a Kingdom, a Province, an Army, a City, a Corporation to become one Body. Is it not an Obligation impoſed on thoſe who live reſpectively in any of theſe, to be ſubject to the peculiar Government and Laws there eſtabliſhed? This appears plainly, in that whereſoever any one obſtinatly refuſes ſuch ſubmiſſion, he is eſteemed and treated as a Rebel, a Fugitive, an outlawed perſon, and utterly deprived of all Priviledges and emoluments belonging to the ſaid Body.

Prot. This cannot be denyed.

Cath. Apply this then to *God's Church*. *St. Paul* ſays expreſly, it is *one Body*: your *Creed* obliges you to call it *One*: The Scripture compares it to a *City at Unity in it ſelf*: and to a *well ordered Army with Banners*, under which all Soldiers are reduced in their ranks, expecting the

Generals command, ſignifyed by ſubordinate officers. Such a ſociety is Gods Church: It is the *Kingdom* of *Chriſt*, which if once divided cannot ſtand. But by his promiſe it (and no other Kingdome beſides it) ſhall ſtand for ever; & therefore it ſhall never be *Divided*, but all its members ſhall continue in their order. Now what makes ſuch Order; but obedience to Government and Laws? Can you Imagine any other, excluding this?

Prot. I muſt confeſs, I cannot, For it is plain, that where every one will be a Law to himſelf, there can be no *Order* nor *Unity*, nothing but confuſion and endleſs Diviſions.

Cath. Hence it follows then, that the *Church* muſt neceſſarily conſiſt of *Teachers* and *Diſciples*, of *Governors* and *Subjects*.

Prot. That is granted.

Cath. And conſequently, that it is a *Viſible Society*.

Prot. True: for otherwiſe none will be able to know whom, or what, to obey: No Society can be inviſible to the members of it: and it is not a Society, if the Governors or Teachers in it be inviſible, and the Laws unknown.

§. 8. *Cath.* By whom have theſe *Teachers* and *Governors* been appointed in the Church?

Prot. St. *Paul* informs us, Epheſ. 4. 11. 12. 13. ſaying, *Chriſt gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtery, for the edifying of the Body*

of Christ: Till we all come in the unity of the Faith and of the knowledg of the Son of God unto a perfect man, &c. So also we read in the Epistle to the *Hebrews*, *No man taketh this honour to himself, but he that is called of God, as was* Aaron. Heb. 5.4.

§. 9. *Cath.* This being so, are not they who are *Disciples* in Gods Church, obliged in conscience to believe their *Teachers*, and *Subjects* to obey their *Governors?*

Prot. Yes, without doubt: But yet with this condition, that these *Teachers* teach *truth*, and these *Governors* command lawful things.

Cath. But is every *Subject* to be a *Judg* whether the Doctrine taught him be true, and the thing commanded lawful?

Prot. The *Scripture* is to be Judg between them.

Cath. Indeed that which you say would be to some purpose, if the *Scripture* could speak and answer the Readers Questions & Doubts, as we two can do to one another. But the *Scripture* being only a *Writing*, and by consequence incapable of interpreting its own meaning whensoever any doubt of its true sence arises, if it may be permitted to every Christian to judg of his Teachers Doctrines by examining them by *Scripture*, the Church may as well be without Teachers.

§. 10. *Prot.* I know no remedy: For since it is evident to us, that there is on Earth no visible infallible *Guide* and *Interpreter* of *Scripture*, we cannot

cannot rely upon any Man, or any Society of Men, ſo as to remain ſecure that they will not miſlead us, either out of ignorance or ſecular intereſts. Therefore we muſt leave to all Chriſtians *a judgment of diſcretion*, to diſcern by the *Light of Gods word*, whether their *Teachers* guide them in the way of Truth, or not. Every one muſt take the beſt courſe he can, not to fall into any dangerous Error. And ſince *Eternity* depends upon it, it is not likely that men will wilfully miſinterpret *Scripture* to their own deſtruction; eſpecially in *Points Fundamental*, which are ſo clearly ſet down in *Scripture*, that no *ſober Enquirer* can be miſtaken in them.

Cath. Well Sir, I have at preſent done asking *Queſtions*, and now (better enabled by what you have ſaid) will endeavor to give you a fuller *Anſwer* to the *Queſtion* you propoſed in the beginning, *viz.*

Why are you a Catholick?

§. 11, Firſt then, Sir, I am a *Catholick* becauſe I believe that *Chriſt the Author and Finiſher of our Faith* is infinitely both *good*, *wiſe* and *omnipotent*. His *goodneſs* inclined him to come down into this world to ſave mankind, by eſtabliſhing a Church upon earth, which ſhould remain till the end of the world, and in which the way to Heaven ſhould be ſo taught, as not only the Wiſe and Learned, but the Poor, Simple and Ignorant alſo ſhould by Faith and Obedience be made partakers of Eternal Happineſs. Now his *goodneſs* having deſign-

ed this; his *wisdom* enabled him to appoint *ways* and *means* proper to effect that his blessed Design; and *omnipotence*, to make those *means* successful.

§. 12. The *general* efficacious *means* to accomplish this, are first, *The revealing his whole will to his Church*; which we acknowledg to be sufficiently done in *Holy Scripture*, as to all *points* absolutely *necessary* to Salvation, though in all those *points* not so clearly to every one, that without a *Teacher* their sense may not be mistaken: Neither doth *Scripture* make an express discernment of what *points* are necessary. And secondly, The assisting of this his Church with fidelity and a constant performance of her duty in declaring all necessary Divine Truth manifested to her, to her Subjects; with a command, that all Christians should obey and submit to what she shall teach or enjoyn them.

God having thus revealed his whole Will to his *one Catholique Church*, it necessarily and evidently follows. 1. That *Ignorance*, or *Error*, in any Points of Christian Doctrine necessary to Salvation, is damnable. 2. That *a Separation* from this *one Church* is damnable also, upon what pretence soever the separation be made.

§. 13. Now to avoid eternal Misery thus threatned by *Error* or *Schism*, only one of these two ways is possible. 1. By ones own light to penetrate into all *Mysteries*, so as to be most firmly assured of a right understanding of all necessary verities revealed

vealed by God in *Holy Scriptures*. 2. Or out of a diſtruſt of our own abilities to *ſubmit* our Reaſon and *internal Aſſent* to *Authority*. The *former* of theſe ways, all *Sects* divided from the *Roman Church*, and among themſelves, do uniformly take, being forced hereto by denying any viſible Society of men to have any authority obliging the Conſciences of their Subjects: and by conſeqence they have all, if any, an equal Title (that is indeed equally none at all) to challenge belief, one as well as another: neither can they rationally, without deſerting their common Ground, condemn, or excommunicate one another. *The latter* way we *Catholicks* only take, and, as we think, prudently and ſurely.

§. 14. For *Sir*, I beſeech you to conſider what a buſy, laborious task you have undertaken by being a *Proteſtant*, of what *Sect* among them ſoever you are. Before you can promiſe to your ſelf any reſt of mind in the Peculiar *Fundamental Doctrines* of your *Sect*, your Conſcience muſt ſatisfy you that you have not embraced a *Religion* by hazard, but after a diligent, ſincere and effectual examination of all the *Reaſons* and arguments, not only of *Catholicks* ſubmitting to *Authority*, but alſo of other *Sectaries*, who proceeding your way of interpreting *Scripture* by a private light, do condemn your *Doctrines*, or whoſe *Doctrines* you condemn. To be able to do all this, how many Volums of *Controverſy* are you obliged to read and examine? Beſides this, it will be abſolutely

ſolutely neceſſary that you be perfectly ſtudyed in all the Books of *Scripture*, with the beſt *Commentaries* on them, both *Ancient* and *Modern* ſince you ground your Religion upon a ſenſe of Scripture, which perhaps not any of them will allow, and then in equity you are to examine their reaſons for it. Now what one mans age will ſuffice for all this buſineſs, though but in one or two *Points* controverted, & though the party were *learned*, and had never ſo much leaſure? What then ſhall *ignorant* perſons do, who yet make up the greateſt number of *Chriſtians*? What ſhall *Trades-men* and *Day-Labourers* do, who can ſcarce allow from their neceſſary Vocations any time at all dayly, even to ſay their Prayers? yet it concerns all theſe, upon the venture of *Eternal Happineſs* or *Miſery*, not to forſake or embrace a *Religion* without a ſufficient Examination made by themſelves of the grounds of it, ſince they are told, and believe it, that they muſt truſt to themſelves only becauſe no *external Authority* upon Earth can require from them a ſubmiſſion of their judgment, inaſmuch, as according to their general fundamental Poſitions, no *Authority* is *infallible*.

§. 15. Now whereas you ſaid, That *all Fundamental Doctrines of Chriſtianity are ſo clearly ſet down in Scripture, that no ſober Enquirer can be miſtaken in them*: If this were true, yet ſince neither the *Scripture*, nor you your ſelves, do clearly expreſs which and how many *Doctrines* are *fundamental*, every tittle of *Scripture* muſt be

read and examined by every one of you, for fear a neceſſary *Doctrine* ſhould chance to eſcape you. But to demonſtrate the groundleſneſs of that your *Aſſertion*, I deſire you to reflect on the prodigious multiplicity of *Sects* ſwarming in this age, all which ground their Belief upon pretended *clear Texts of Scripture* alone: you will then ſcarce find one *Article* of *Chriſtian Faith* exempted from their *Diſputes*. *There are* not wanting who deny the *Miſtery* of the *Holy Trinity*, the *Divinity* and *Incarnation* of our *Lord*, the *Divine Perſonality* of the *Holy Ghoſt*. *Some* abſolutely deny *Freewill*, whilſt *others* exalt the power of it ſo high, as to affirm *Divine Grace* unneceſſary to its beſt Operations. *Some* affirm our Nature to be ſo incurably polluted by *Original Sin*, as that all the beſt actions of the Regenerate are *Mortal Sins*; *Others* will acknowledg no *Original Sin* at all. *Some* affirm *Baptiſm* neceſſary to Salvation, even of *Infants*: *Others* reject *Infant-Baptiſm*: and *Calviniſts* aſſert, that *Infants* without *Baptiſm* are ſanctified by their *Parents faith*: and that ſome *Infants* dying, though baptized may be damned. *Some* believe mans Soul to be mortal, and that it periſheth with the Body, not having any Knowledg or Sentiment after death: *Some* confine *God* to a determinate place in Heaven, and alſo deny his *Preſcience of future Contingents*. *Laſtly ſome* deny an *Eternity of torments in Hell*. Surely you will not deny moſt of theſe to be contrary to *Fundamental Doctrines* of our *Faith*: yet all who maintain

maintain theſe *Tenets*, and all Sectaries who contradict them, do ground themſelves upon *expreſs Scripture*, which to you ſeems ſo clear. You cannot be more confident that you have light on the true ſence of *Scripture*, than they of a contrary ſenſe, and only *ſelf-love* and *ſelfe-eſteem* determine both the one and the other.

Can it then be prudence in any man to hazard *Eternity* upon his own ſence of *Scripture*, the half of which perhaps he never read? Commonly a *Text* or two concludes every point controverted, when perhaps there are twenty *Texts*, unconſidered by the Perſon, which would rectify the ſence he gave to the former? Is that *Guide* to be truſted, which has ſeduced ſuch infinite Multitudes, oppoſing, calumniating, and hating one another? All Mankind may be witneſs that this *Private Light* hath hitherto never been able to confute or undecieve one *Sect*. In a word, is it not in effect an injurious blaſphemeing of the *Goodneſs*, *Wiſdom* and *Omnipotence* of *God* to affirm that he has obliged under penalty of damnation all *Chriſtians* to *unity* of *Faith* in all neceſſary *Doctrines*, and alſo that he hath promiſed to conſerve his *Church* in this *Unity* to the end of the world: *and on the other ſide* to affirm withal, that the only *Means* appointed by him to produce this *Unity* ſhould be a certain *Means* of deſtroying *Unity*, and which, if made uſe of by all *Chriſtians*, *the gates of Hell* would be too ſtrong for him, ſo that there would ſcarce be left a *Church* upon earth. §. 16.

§. 16. Truly, Sir, I do not know through what *Spectacles* you look upon this *principle* of *Proteſtancy*, which hath been indeed the conſtant Principle of all *Ancient-Hereſticks*. But to me it appears moſt horribly gaſtly, and only fit to be acknowledged the invention of *Lucifer*, the foul Spirit of *Pride* and *contention*, who preſents to unwary *Chriſtians* once more this *fruit of the Tree of the knowledg of good and evil*, to be aſpired to by our own endeavors, and contrary to *Gods* appointment.

Since therefore (as hath been ſaid) there are but thoſe *two ways* to arrive at the knowledg of *Divine Myſteries* contained in *Scripture* (yet ſo contained as that the Texts in which they are contained are ſubject to be miſs-underſtood) *viz. Firſt*, A man's own *private Reaſon*: And *Secondly*, *Authority of Superiors* by *Gods* appointment placed in his *Church*: All the *Reaſon* I have enforces me to chuſe this latter way, becauſe thereby I ſhall avoid inconſtancy, otherwiſe unavoidable: as I am taught by *St. Paul*, who ſayes, *Eph.* 4. 11, 12, *&c.* That therefore *God placed in his Church Apoſtles, Prophets, Evangeliſts, Paſtors and Teachers for the edification of the Body of Chriſt*: a Succeſſion of which is to laſt *till we all meet in the Unity of Faith, &c.* This Almight God did, ſays he, *To the end we ſhould not be like children, wavering, and carried about with every wind of Doctrine, through the wickedneſs of men, and cunning of ſuch as would circumvent us with*

errour: the only remedy whereof, in the Apoſtles judgment, is, ſubmiſſion to Authority. To which ſubmiſſion alſo I am obliged by an expreſs command of *God* [*Obedite præpoſitis veſtris*, &c.] Heb. 13. 17. *Obey them that are ſet over you, and ſubmit your ſelves, for they watch for your ſouls, as they that muſt give account*---- And *Reaſon* thus divinely enlightned, obliging me to ſubmit to *Authority*, I ſhould renounce the ſame *Reaſon* utterly, if I ſhould not prefer that Society which (by an evident Succeſſion from the foreſaid Apoſtles and Paſtors) makes the beſt claim thereto; yea, which alone claims an Authority obliging the Conſcience, and that is the *Catholick Church*; the *Authority* whereof is evidently the greateſt in the world. For though all divided *Sects* preſume to contend with her for *Truth* of *Doctrines*, challenging *that* to themſelves; yet there is not any one of them which dares aſſume to themſelves that *eminence* of *Authority* which manifeſtly appears in her. And you may know this *Catholick Church* from others, becauſe it only challengeth an univerſal and *abſolute*, not conditional *Obedience*; and you may know the *Sons* of it by their profeſſing to give to the *Churches Authority* ſuch *Obedience*.

§. 17. Now, *Sir*, conſider *how* agreeable to *Gods goodneſs* and *wiſdom*, *how* ſuitable to humane capacities, *how* helpful to mens neceſſities is this way of grounding our *Faith* on *Gods Word* as interpreted by the *Catholick Church*. The far great-

eſt part of *Chriſtians* are too weak to maintain Diſputes: yet *God* loves the Poor & Ignorant, at leaſt, as well as he does the Rich and Learned; and takes care to bring them to Happineſs without Learning, ſharpneſs of wit, curioſity, and ſtudy of knowledg. Conſequently he has chalked out a way to Heaven, in which the Ignorant and Simple may walk ſecurely: And in what other way can theſe walk, but in that of *obedience to Authority*? This doubtleſs is that way foretold by the Prophet, *Iſa.* 35. 8. ſaying in Chriſts Kingdom, *There ſhall be a high way——and it ſhall be called a holy way. No polluted perſon ſhall paſs through it. This ſhall be* [to Chriſtians] *a ſtreight way, ſo that Fools ſhall not err in it.*

Now have *Sectaries* found out this *ſtreight way in which Fools cannot err? Sectaries*, I ſay, who have framed a confuſed *Labyrinth*, in which there are a thouſand croſs paths and windings, where every one wanders, as it were, with a dark Lanthorn in his hand, and either ſtumbles into, or phantaſtically chuſes ſuch a path as at the preſent pleaſes him beſt, and leaves it alſo when he thinks good, not taking direction from any other, or not much caring for ſuch directions. By this means we ſee how that not only *Fools* and Ignorant, but even the moſt Judicious amongſt *Sectaries*, following their own light, do walk all their lives, in quite contrary ways, yet all believing that *God* by the *Scripture* directs them.

§. 18. Manifeſt therefore it is, that *Gods* way being

being only *one, holy, ſtreight High-way*, not any *Sectaries*, but all and only Catholicks have been by *Almighty God* brought into it: In as much as *they*, diſtruſting the dim *Light* of their own *Reaſon* for diſcerning the *Verities of Faith* conteſted, borrow the *Churches Light*: thus exerciſing *Chriſtian Humility*, in not preſuming upon their own Abilities; and *Chriſtian Obedience*, in ſubmitting to the Guidance of thoſe *Teachers* and *Governors* whom *God hath placed over them, and who are to give an account of their ſouls*. Theſe Heavenly Virtues are, and have always been equally practiſed by both Ignorant *Catholicks* out of neceſſity, and by the moſt *Learned* out of *Duty*: Yea, thoſe glorious *Lights* of *Gods Church*, the *holy Fathers* and ancient *Doctors*, though they were *Fathers* and *Doctors* to others, yet to the *Church* her ſelf they were humble Children and *Diſciples*, learning only from her, and teaching others only what they had learnt from her. This ſurely is a *ſtreight High-way*, and a *Holy way* too: and whil'ſt the moſt Simple among *Catholicks* walk in this way, they have an incomparable advantage in light above the moſt Learned of thoſe which truſt to their private light. For they are guided by all the lights; that is, by the whole *Body* of thoſe which God hath conſtituted *Teachers* in his *Church* in all ages; and by conſequence they are exempted from an Obligation of examining particular *Controverſies*, which their *Teachers* duty is to examine for them.

§. 19. Neither is it *natural Reaſon* alone which directs us to prefer ſo eminent *Authority* before our own ſimple judgments, but (as hath been ſaid) a *Divine Light* alſo appearing in *Scripture*, and in conſtant *Eccleſiaſtical Tradition*, the beſt and ſafeſt *Interpreter* of *Scripture*. There we find the *Church* called, *The Pillar and Ground of truth*; *a City at one in it ſelf, and ſet upon a Hill which cannot be hid.* 1 Tim. 3. 15 Pſal. 122. 3. There we read, *That every Tongue which ſhall riſe againſt her in judgment, ſhe ſhall condemn: that Gentiles ſhall come to her light, and Kings to the brightneſs of her Riſing*: And *that the nation and Kingdom which will not ſerve her, ſhall periſh.* Matt. 5. 14. Iſa. 54. There we ſhall find, that the laſt *Supream Tribunal* on Earth to determine *Controverſies* amongſt *Chriſtians* is the *Church*, *whom whoſoever will not hear, is to be eſteemed as a Heathen and a Publican*; ſuch an unappealeable Authority has *God* eſtabliſhed in this *Church*. Mat. 18. 17. And by vertue of this *Authority*, *General Councels* repreſenting the whole Body of *Church-Governors*; challenge from all *Chriſtians* a ſubmiſſion, not only of *Non-contradiction*, but alſo of *internal Aſſent*, under Penalty of *Anathema*; which aſſent we willingly and joyfully yield by vertue of *Chriſts promiſes*, That he *will lead his Church into all Truth*; Jo. 16. 13. and ſo preſerve her in an uniform Profeſſion of Truth, that *the Gates of Hell ſhall never be able to prevail againſt her*; Mat. 16. 18.

Which *Gates of Hell* are by the interpretations of the Fathers, *Hereſies*.

§. 20. Theſe irrefragable grounds from *Prudence* and *Scripture* have we *Catholiques* for directing our *Faith*: On the other ſide, not one ſingle *Text* of *Scripture*, nay moreover, not one quotation can be produced out of any one of the *holy Fathers*, which may rationally incourage a *Chriſtian* to prefer his own ſence of *Scripture* before that of the *Church*; whereas whole Books have been written by them of the *Churches unity*, *authority*, *indefectibility* and *univerſality*. Now *Sir*, who can reſiſt, who can hold out againſt ſuch a Battery?

Prot. Well Sir, how prevalent ſoever this Diſcourſe may ſeem to you to be againſt us, whom you ſtyle *Schiſmaticks*, it will prove of little advantage to you *Roman Catholiques*; for although we grant, that there is but *one* Catholique *Church*, out of which there is *no Salvation*, yet this does not prove the *Roman* to be this *Church*: the *Roman*, I ſay, which is but a *particular Church*, and ſhe being (as we are perſwaded) guilty of teaching and practiſing many falſe *Doctrins*, and manifold *Superſtitions* and *Idolatry*, we cannot with a ſafe conſcience have any *communion* with her.

§. 21. *Cath. Sir*, this is the ordinary artifice of your *Proteſtant Writers*, when they are preſſed with the guilt of thoſe unpardonable crimes of (*Hereſie* and) *Schiſm*, to impute to the *Church* many Errors and ſinful Practices, in which, forſooth, their tender conſciences dare not joyn. This they do;

do, to the end they may be diſpenced withal from clearing themſelves from *Schiſm*, till after a full diſcuſſion of all other *Controverſies* touching differences about any particular *Errors* ſuppoſed to be in the *Church*; which diſcuſſion cannot be undertaken by one in a thouſand, conſidering mens general incapacity; and if undertaken by the Learned, would ſcarce ever have an end.

But this is moſt unreaſonable, becauſe though it were true, that the *Church* from which they ſeparated were indeed guilty of teaching *Errors*, yet are *Proteſtants* juſtly and unanſwerably charged with *Schiſm* in a high degree, in as much as they remain divided, not from the *Roman* only, but all *Patriarchal* and all other *Churches* exiſtent before their *Separation*: So that if there be ſuch a Crime as Schiſm, they are manifeſtly guilty of it: and by conſequence it would be damnable in any one to joyn in their *Communion*. To make this charge good againſt them, it will be fully ſufficient to alledg the *confeſſion* of all *Chriſtians*, (and of *themſelves* alſo) *viz.* That *there always has been, is, and ſhall remain a Holy Catholique Church of Chriſt on Earth, from which Separation, upon any pretence whatſoever, is damnable.* This *Church* therefore (whereſoever it is) was in being when they divided from the *Roman*; and can they pretend that they are *Members* of this *Church*? There is not a *Society* in the world older then theirs, or other than the Roman Church, with which

Calvi. Inſtit. lib. 4. cap. 1.

they entertain any *communion* at all, to whoſe *confeſſion of Faith* they will ſubſcribe, and to whoſe *Laws* and *Government* they will ſubmit, but on the contrary condemn its *Doctrins*, *Laws* and *Government*. The conſciouſneſs of this, forced the principal *Patriarch of Schiſm*, *Calvin*, to profeſs that himſelf and his followers *ſeparated from the whole world*.

Calvin. Epi. ad Melanth.

Now it being impoſſible for *Proteſtants* to excuſe, much leſs to juſtifie their manifeſt *Schiſm*, to what purpoſe is it to enter into debate with them about particular *Points* of *Doctrin*? As long as the charge of Schiſm ſubſiſts, unclear'd by them, & this Schiſm grounded on pretended dangerous *Errors* in the *Catholique Church*, being *Schiſmaticks* they are *Hereticks* too, & ſo *condemned by themſelves* & conſequently not to be hearkned to, when they would raiſe particular *controverſies*, ſince this one *general controverſie* determines againſt them all particular debates.

§. 22. *Schiſm* therefore, in its loweſt qualification, conſidered only as diſobedience to lawful *Eccleſiaſtical Authority*, being, even in the judgment of learned *Proteſtants*, a moſt horrible Sin, a tearing in pieces the *Myſtical Body* of *Chriſt*: there are one or two ſpecial aggravations which extreamely heighten the heinouſneſs of it in *Proteſtants*, (I mean thoſe *Reformers* abroad, and anciently in *Scotland*, *Calviniſts*, *Preſbyterians*, *Lutherans Anabaptiſts*, &c.) They were once *Members* of the *Roman-Catholique-Church*, which they then

eſteemed to be that *Church*, which they believed in the *Creed*. It hapned that their *Prime Patriarchs*, *Luther*, *Calvin*, *Zuinglius*, &c. having conceived ſome diſcontent either againſt the *Governors*, or ſome, prevailing party in that *Church* which obſtructed their profits, or againſt the *Laws* of it, which reſtrained their luſts after Women, grew angry, and began to quarrel with the *Church* her ſelf, and to ſtudy to diſgrace her, for which purpoſe the readieſt way was to find fault with her *Doctrins*: Then *Pride* and revenge inſpiring them, againſt theſe they made *objections*, yet not ſo oft againſt the Churche's own Doctrins as the Tenents of particular Catholique Writers, and moſt oft they directed their moſt bitter Invectives againſt perſonal miſcarriages, for all which the Church muſt be anſwerable: And after all this publiſhing *Liberty* from *Laws* which reſtrained Concupiſcence, they quickly found Favorites and Followers: thus *Sects* were firſt compoſed. But if there had been in any of them either *Humility* or *Love of Peace*, in caſe they had been perſwaded there had been *Errors* in the *Church* her ſelf, to which they could not ſubſcribe, they would not thereupon ſeparate themſelves from Her, but ſubmit patiently to her *Cenſures*, which ſhe ſhould lay upon them. If her *Cenſures* were juſt, they would have no reaſon to complain; If unjuſt, *God* would reward them for their *Patience and love of Peace*.

§. 23. They were no ſooner ſeparated, but

they heaped on the *Church* all the moſt deſpightful reproches aud Calumnies they could invent, and to heighten their *Criminal Schiſm* to the uttermoſt, they formed *New Societies* which they called *Churches*, and therein eſtabliſhed *New Paſtors*, and a *New Eccleſiaſtical Miniſtery*: (the very Sin for which *God* commanded the Earth to ſwallow *Core*, *Dathan* and *Abiron*.) Amongſt the *Gifts* which *our Lord when he led captivity captive*, received from his *Father*, and beſtowed on his *Church*, the principal *Gift* mentioned by St. *Paul*, was his *conſtituting therein Apoſtles, Paſtors, and Teachers to continue to the end of the world* by a legitimate Succeſſion. There is not the leaſt intimation given in *Scripture* or *Tradition*, that this *Succeſſion* ſhould ever be interrupted: Yet as if it had quite ceaſed and been annulled, theſe *Reformers*, without any Warrant, uſurp a *Power* to take all *Authority* out of the hands of thoſe to whom our *Saviour* had given it, and to beſtow it according to their own pleaſure, thus making a total renverſement of the whole frame of *Gods* Church (as far as lyes in their Power) through the whole World. If *Chriſt* himſelf had thus, without teſtifying his *Authority* by *Miracles*, dealt with the *Jewiſh Synagogue*, he would not have expected belief, nor been able to anſwer that *Queſtion* propoſed to Him, *By what authority doſt thou theſe things, and who gave thee this Authority?* Luke. 20. 2. Yet all this our late *Reformers* have done without ever pretending to

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one *Miracle.* Into whatever place they come through the whole earth, they, as far as their Secular power extends, degrade and chaſe away all *Biſhops*, *Prieſts* and *Paſtors*, profeſſing the *Catholique Religion*, they take Authority to defame them as *falſe Paſtors*, & *true Wolves*; they denounce *Anathemas* againſt them, they incite their Subjects to rebel, defraud and perſecute them, as if *God* had given his *iron Rod* into the hands of theſe Gladiators, and conferred on them *the ends of the earth for their inheritance.*

No man takes his Power of Eccleſiaſtical Juriſdiction *but he that is called, as was Aaron.* Heb. 5. 4. Who called theſe men to the Office of *Preaching* & governing *Chriſtians*? Who inveſted them with ſuch *Authority*? If we conſult their own *Stories*, we ſhall find the prime *Miniſters* in the principal Cities of *France*, conſtituted and conſecrated by hands of the baſeſt ſort of *Tradeſmen.* There have not been nor even now are wanting among them ſeveral ſenſual *Prieſts*, (once they had a *Biſhop*) *Apoſtates* from the *Catholique Church*, whom they might employ in the Office of *Preaching* and *Praying* in their *Synagogues*, and by that means make a ſhew, that ſome of their *Miniſters* were indeed *Clergymen*, who had an *ordinary Vocation.* But ſuch hatred they bear to all *Eccleſiaſtical Order*, that even theſe ſhall not be admitted into the *Presbytery* without renouncing their former *ordinary Vocation*, and receiveing their *Commiſſion*, by a *New impoſition of hands* of *Lay-Miniſters.* In

a word, I ſhould weary both you and my ſelf, if I ſhould enumerate all the enormities of your firſt *Reformation*. If you have a mind, you may receive ſufficient information in a late *Book* written in *French*, the *Title* whereof is (in Engliſh) *Legitimate Prejudgments againſt* Calviniſts; in which the learned *Author* demonſtrates by ſeveral titles, as by what appeared exteriourly in the life of the firſt *Reformers* by want of *Miſſion*; by the evidence of their being guilty of *Schiſm*; by their temerity moſt prodigious in their preſumption to eſtabliſh a *New Eccleſiaſtical Miniſtery*; by the Spirit of calumny and injuſtice which generally actuates them; by their peculiar moſt monſtrous *Doctrines* taught by them; by their ridiculouſly impoſſible way of inſtructing their *Diſciples* in *Chriſtian verities*, &c. By theſe *Marks* I ſay he ſhews that they do not deſerve to be admitted to an examination of their *pretended Reformed Religion*, being manifeſtly prejudged and ſelf-condemned.

Prejugez. cont. les Calviniſts

§. 24. *Prot.* But ſurely, *Sir*,, you will not apply this to the *Reformed Church* of *England*, and particularly that charge concerning the want of *Lawful Paſtors*. We have been far from making a breach in the Chain of *Succeſſion*, ſince if there be lawful *Paſtors* in the *Roman Church*, we have the like in the *Engliſh*, in as much as we received our *Ordinations* from *Rome*.

Cath. For as much as concerns your *Ordinati-*

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ons, I will not here enter into any diſpute, neither indeed is it needful: But this I may confidently ſay, That ſince *Engliſh Proteſtants* have (eſpecially of late,) by many tokens ſhewed that they eſteem *Calviniſts*, or *Presbyterian Congregations* to be true, though not ſo perfect, Members of *Chriſts Church*, as themſelves; the *Engliſh Church*, I may ſay juſtifies, but however, qualifies or excuſes that horrible defect in them of want of *Ordination* and lawful *Miſſion*, and thereby involves her ſelf in their guilt. *Again*, though it were true, that the *Engliſh Clergy* have received their *Ordinations* from the *Roman Catholique Church*, yet ſure I am, that *Church* never releaſed them from their *Canonical ſubjection* to their *Superiors*, particularly to their *Patriarch* and *Supream Paſtor of Gods Church*: She never gave them power to change the order of adminiſtring *Sacraments*; to reverſe *Ordinances* of *Superiour Councils*; to expel *Catholique Biſhops* from their *Sees*, meerly becauſe they were *Catholiques*; In a word, ſhe never gave them authority to alter, or rather deſtroy, the whole *Religion*, in a manner, profeſſed in *England* ſince they were firſt *Chriſtians*. If *Engliſh Biſhops* have received their *Character* from *Rome*, yet not *Juriſdiction*; or if that alſo, yet certain it is, that the ſame *Church* which gave them *Juriſdiction*, can alſo upon their demerits, and exerciſing it contrary to her intention, ſuſpend the adminiſtration of it; which *ſuſpenſion* is no doubt impli-

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ed in her condemnation of all their *Innovations*. To be brief, the *Engliſh Church* challenging *Ordination* by lawful *Succeſſion*, is thereby obliged to acknowledg the *Roman* Church, to be at leaſt a true *Member* of the *Catholique* Church, (and conſequently her ſelf no ſuch Member) unleſs the *Biſhops* here will confeſs themſelves to be *Anti-Catholique* Biſhops, and yet moſt unreaſonably pretend an Union with the *Catholique Church*.

§. 25. *Prot.* She does in deed acknowledg the *Roman* to be a *Member*, but a *corrupt Member* of the *Catholique Church*.

Cath. Conſider, *Sir*, I pray you, that the *Rule of Faith* obligeth us to believe the *Church of God* to be *Holy* as well as *Catholique*. Now if the *Univerſal Church* be *Holy* or *uncorrupt*, then is every *Member* of it, as far as in its *Communion*, *Holy* and *uncorrupt* alſo. Which *Holineſs* does not regard the *perſons*, whether *Governors* or *Subjects*; for in the firſt and beſt *Church* of all, conſiſting of the *Apoſtles* and *Diſciples* of *our Lord* only, there was a *Judas* and a *Nicolas*: A *Church* is ſaid to be *Holy*, when it *teaches Truth* and *Holineſs*: So is the *Univerſal Church Holy* and ſo is every *Member* in its *Communion*; Since that which makes it a *Member*, and in its *Communion*, is its agreement with the whole in *Doctrines* taught by it, both regarding *Faith* and *Manners*. And from hence it follows, that to aſcribe *Errour* and Corruption to any *Church* which is acknowledged a *Member of the Catholique Church*, and for ſuch pre-

pretended Errours to break off *Communion* with it, is to do the ſame to the *Univerſal Church*, and conſequently to contradict an *Article of Faith*.

Now that this is the condition of the *Engliſh-Church*, is manifeſt. For ſince all *Chriſtians* are under pain of damnation obliged to live in *Communion* with the *Univerſal Church*, by being obedient to its *Laws* and *Governors*; as alſo to believe, that this *Univerſal Church* is at this day extant, where can an *Engliſh Proteſtant* hope to find this *Church*, if not in the *Roman Communion?* In the *Greek-Church* he will find the ſame *Doctrine*, which in the *Roman* he calls *dangerous Errours*, as, (beſides the confeſſion hereof by ſeveral *Proteſtant Authors* formerly) hath been of late, beyond all gainſaying, evidenced by the indefatigable induſtry of *Monſieur Arnaud* in his two late *Repl'es* to *Claude* a Calviniſt Miniſter, from the Authentick *Teſtimonials* and *Declarations* both of ſeveral late *Synods*, and of many *Eccleſiaſtical Perſons* of eminency, both in the preſent *Greek* and other *Eaſtern Churches*. And beſides theſe he will find other *Doctrins* which we all condemn as *Hereſies*. Then for pretended *Corruptions* in practice, the ſame practices which he ſtiles *Superſtitious* and *Idolatrous* (principally touching the *Bleſſed Sacrament*) he will find in the *Greek-Church* far more diſtaſtful to him. And as for other *Eaſtern Sects*, beſides the ſame Practiſes, he will

Sand. Rlation on pag. 233. *Roſs his View of Religion. pag.* 4768.

will find himself obliged, if in *Communion* with any of them, to assent to Ancient, Universally condemned Heresies, *Nestorianism*, *Eutychianism*, *Monothelitism*, &c.

§. 26. *Prot.* But no doubt, *God* hath his *Elect* Servants among them all, who are truly *Orthodox*, as we are: with whom we may be said to be *united in Spirit.*

Cath. Truly Sir, this a meer pittiful dream to talk of *Communion* in spirit with hidden Christians, to you invisible, as you are also to them. This renders all the Discourses of the *Holy Fathers* touching the *Churches Visibility* and *Unity* utterly impertinent. Yea this evacuates the *Predictions* of all *Gods ancient* Prophets, foretelling the Extent, Glory and Victories of the *Kingdom* of the *Messias*: and it makes void the *Promises* of our *Saviour* touching his *Church.* What meaning therefore can you frame to your self, when you say, You acknowledg a perpetually existent *Catholique* Church, and a necessity imposed on all Christians to live in her *Communion?*

§. 27. *Prot.* We acknowledg our selves in *Communion* with all Christian *Societies*, as far as they teach *Truth*, and practise according to *Christs Law.*

Cath. So you may be said to communicate with *Jews*, *Turks* and *Infidels*: for some Truths are taught by all these, and some of their practises are lawful. But is this such a *Communion* as the Church Catholique anciently, or as the *First*

four

four General Councils required? It is manifeſt that at the time of your *firſt Separation* there was not one Society of Chriſtians in the world to whoſe Profeſſion of *Faith* you would ſubſcribe, in whoſe *Religious Worſhip* you would joyn, and by whoſe *Laws* you would be governed: So that all Chriſtians then living and viſible in the World, were to you as *Heathens and Publicans*; and you the very ſame to them. Were your firſt Reformers in Communion with them? Certainly you will not ſay, that the *Roman*, *Grecian*, and *Oriental* Churches, though they will not deny but you teach ſome *Truths* and ſometimes practiſe Virtues, do live in your Communion, that is, That Perſons mutually *excommunicating* one another, do at the ſame time live in one *Communion*, or that *Paſtors* live in Communion with thoſe who renounce *Obedience* to them, and abhorr the *Faith* taught by them.

§. 28. *Prot.* Why, Sir, would you have us allow ſuch a way of *Communion*, as you ſeem to underſtand, to *Societies* which we firmly believe do teach damnable Errours, and enjoyn Idolatrous or Superſtitious Practiſes?

Cath. No Sir, by no means. But ſince there is on earth a *viſible holy Catholique Church*, placed *as a City upon a Hill*, with which you muſt, under pain of damnation, communicate in ſuch a manner as *Chriſtians* did in the time of the *firſt four General Councils*, I adjure you not to reſt where you now are, in *Schiſm*, from all *viſible*

Churches proceeding your *Separation*, but to find *Her* out; and having found her out, to depoſe an overweening conceit of your own abilities to cenſure and condemn her *Doctrines*, and with *Chriſtian Humility* to ſubmit your ſelf entirely to her *Guidance*, by which means you will be ſure to find *reſt* of mind.

§. 29. *Prot.* This ſeems to me a *task* too hard to be undertaken.

Cath. That which makes it ſeem ſo hard to you is, perhaps, a ſecret whiſper of Nature and *ſelf-love*, telling you, that this may expoſe you to many worldly diſadvantages: or if not this, a ſtrong *prejudice* by education deeply imprinted in your mind againſt the *Roman Church*, the condemning and reviling of which is the ſubject of moſt *Books* you read, and of moſt of the diſcourſes and *Sermons* you hear. I name the *Roman Church*, becauſe I am perſwaded, that if you ſhould happen to entertain any *Doubts* of the ſecurity of the *Grounds* of *Proteſtant Religion*, it would not be the *Grecian*, nor any of the other *Oriental Churches*, whoſe Religion you would put in the ſcales againſt it, but only the *Roman*, from whence you had your *Chriſtianity*, your Church her ſubſiſtance, and within the Limit and *Juriſdiction* of whoſe *Patriark* you live. Do I not judg aright?

Prot. Yes.

§. 30. *Cath.* Then, *Sir*, though at preſent you ſhould have no *doubts* of any Doctrins taught

by your Church, or rather in it (for your ſelf will not allow her the Title of an authentick Teacher, neither does ſhe challenge it) yet ſince you have voluntarily fixed your ſelf in ſuch a *Church*, which, not pretending to an *infallible direction* from *God*, cannot with any ſhew of reaſon tell you, that you are bound in conſcience to believe any one of her Doctrines, nor that it is a ſin for you to leave her *Communion*, and to chuſe that of any other *Society* which you may like better, (for then all *Chriſtians* ſhould, as well as you, be obliged to joyn themſelves to the *Engliſh Church* only:) Endeavour, I beſeech you, with a mind as diſintereſſed as may be, to hearken to what may be alledged for the *Right* which the *Roman Church* has to challeng your *Obedience*, ſo as that the refuſal of ſuch *Obedience* would be an heinous Sin. For this *Right* indeed She challenges, and She alone: No other ancient Church hath, and no particular *Sect* doth, or can pretend to it.

Prot. I am content.

§, 31. *Cath.* Firſt then conſider, that the very challenging of ſuch a *Right* which belongs only to the truly *Catholique Church*, is a ſtrong proof that She alone is that *Church* which hath a Right to challeng it, and would prove her ſelf a *falſe Church* if She did not challeng it. But becauſe perhaps you cannot eaſily induce your mind to conſider her otherwiſe than as a particular *Church*, I confidently believe, that if the *Eaſt-*

ern Church were united in one Body with the *Western*, you would not find any difficulty to think your ſelf obliged to yield an entire *Obedience* to ſo great an *Authority*.

Prot. This I willingly acknowledg.

§. 32. *Cath.* Be pleaſed then to reflect on ſome Age, when theſe two *great Churches* were united: for example, in the days of St. *Gregory the Great*. *Then* there was a perfect agreement through the whole World, excepting only the *Societies* of *Ancient Heretieks*, acknowledged for ſuch by *Proteſtants*. *Then* both *Doctrine* and *Diſcipline* was uniform every where. What St. *Gregory* taught was accepted through the whole *Church*: Yea thoſe parts of his Writings which are moſt oppoſite to your Doctrins (as his Dialogues, &c.) have preſently after his time been tranſlated into the *Greek* tongue and with veneration received by that *Church*. Whence will follow, that what he hath taught us in his Writings, touching *Points of Religion*, and which you moſt miſlike, was then eſteemed true *Catholique Doctrine*. Now what does St. *Gregory* teach but the ſame which is now taught in the *Roman Church*? In all *Controverſies* lately raiſed between *Catholiques* and *Proteſtants*, he is conſtantly and directly againſt *Proteſtants*.

Humfr. in Jeſuitiſmi part. 2. rat. 5. Magdeb. Cent. 6. p. 289. Ib. c. 10. p. 748.

This is ſo manifeſt, that it is acknowledged by many learned *Proteſtants*, who deſcribing the

particular *Points* of *Religion* profeſſed by St. *Gregory* (and St. *Auguſtine* the *Monk*, ſent by him to convert *England*) name theſe, *Freewil*, *Merit* and *Juſtification of Works*, *Pennance*, *Satisfaction*, *Purgatory*, *Celibacy of Prieſts*, *publick Invocation of Saints*, *and Worſhipping of them*, *Veneration of Images*, *Exorciſms*, *Pardons*, *Vows*, *Monachiſm*, *Tranſubſtantiation*, *Prayer for the Dead*, *Oblation of Chriſt's Body and Blood for the Dead*, *the* Roman *Biſhop's Juriſdiction over all Churches*, *Celebration of Maſs*, *Conſecrations of Churches*, *Altars*, *Chalices*, *Corporals and Fonts of Baptiſm*, *Veneration of Relicks*, *Sprinkling of Holy-Water*, *Dedicating Churches to the Bones and Aſhes of Saints*, *Indulgences to ſuch as viſit Churches on certain dayes*, *Pilgrimages*, and in a word, *the whole* Chaos *of Popiſh Superſtition*, as they are pleaſed to ſtile it.

Carion. Chron. lib. 4. Luc. Oſiand. Epitome cent. 6. Parker Antih. Brit. c. 17.

So that Mr. *Aſcham* affirms of our Apoſtle St. *Auguſtin* the *Diſciple* of St. *Gregory*, that *He was the overthrower of true Religion, and the eſtabliſher of all Popiſh Doctrines*; and another ſaith of him, That *he ſubjected* England *to the luſt of Antichriſt*, (*which* Antichriſt *you muſt take for granted, was* St. Gregory) *and therefore after his death, went undoubtedly to Hell, there to receive his reward.* Thus evident Convictions forced them to con-

Aſcb. Apol. pro Cœn. Dom. p. 33.

Oſiand. Epiſt. p. 290.

feſs that all the *Doctrines of Faith* now taught, were then profeſſed as *Catholick Doctrines*: but *gall* and *malice* againſt the *Church*, ſuggeſted ſuch foul, unſeemly words to their Pens.

Notwithſtanding *Proteſtant Writers*, when, not being engaged in *controverſie*, they have occaſion to treat of St. *Gregory* himſelf, they are not ſparing in their Elogies of him, ſuch as theſe:

Whitak. cont. Dur. l. 5. §. 26. Humfr. ad. rat. 5. Godwin. in Conv. Brit. c. 4.

He was a holy and a learned Biſhop. He was by Name and indeed truly Great, adorned with many and great endowments of Divine Grace, and (as he is often ſtyled) the mouth and ſhining light of our Lord. He was truly a pious man, and for his Chriſtian humility yet more to be praiſed. From his Infancy being addicted to the ſtudies of Piety, he retired into a Monaſtery, where ſhewing a particular ſanctity of life, and being wholy intent upon Prayer, he drew the eyes of all men upon him--- He did ſo diſcharge the Pontifical Office, that following ages never had his equal, much leſs any one excelling him. He was exceedingly renowned for Miracles, &c.

Magdeb. Cent. 6. c. 10.

Now methinks, *Sir*, the conſent of the *Eaſtern* and *Weſtern Churches*, under the *Government* of ſuch a *Prelate*, ſo verſed as he was in *holy Scripture* (witneſs his Sermons and Commentaries,) ſhould be ſo prevalent with you, as to make you ſuſpect your own *Reaſon*, if it ſuggeſts to you that the *Religion*, pro-

feſſed in his days was *ſuperſtitious* and *idolatrous*.

§. 33. *Prot.* But why do you ſay, that the *Univerſal Church* in the *Eaſt* and *Weſt* was *governed* by Saint *Gregory*, when he himſelf ſharply condemned the *Patriarch* of *Conſtantinople* for aſſuming ſuch a Title as *Univerſal Biſhop*, which he calls an *Antichriſtian Title*?

Cath. It was indeed a *Title* full of arrogance, and therefore juſtly condemned by St. *Gregory* in the *Notion*, in which he conceived it might be underſtood, as if the *Patriarch* pretended thereby to be eſteemed the only legitimate *Biſhop* in the [Eaſtern] *Church*.

For thence it would follow, that all other *Biſhops* were only his *Subſtitutes*, acting by his commiſſion, and removeable by him at pleaſure: Whereas they claim a reception of their *Order* and *Character*, immediatly from *Chriſt* alone. Such a *new Title* therefore it was that St. *Gregory* condemned in that *Patriarch*, and abhorred to accept himſelf, as plainly appears by his *Epiſtles*. But yet that he had a *Superintendence* over the whole *Church* as *Supreme Paſtor* thereof, to receive and judge *Appeals* of *Biſhops* from all parts *in cauſis majoribus*; to oblige all *Prelates*, even *Patriarchs*, to the Profeſſion of the Faith eſtabliſhed in Councils, and the obſervance of the *Churches Laws*, and to impoſe *Eccleſiaſtical Cenſures* on all Tranſgreſſors of them, this St. *Gregory* challenged, and to this the *Pre-*

lates both of the *Western*, and *Eastern Churches* also submitted, as appears by many *Epistles* sent by him, and *Answres* receiv d from several *Patriarchs*, and other *Prelates* in the *East*.

§. 34. Since therefore it is confessedly certain, that the *present Roman Church* professes the same *Religion* which Saint *Gregory* taught and planted in *England*, which the *Eastern Church* in those times approved without any contradiction, and which is now condemned by *Protestants*; it will evidently follow, that in those few Points in which the *present Eastern Churches* quarrel with the *Roman*, the said *Eastern Churches* only have been *Innovators*; and consequently that the *Roman Church* (that is, all Churches united in subordination to the *Prime Patriark* & *Pastor*) still remains the *Catholick Church*, and enjoys the same *Authority* which the *Universal* Church in, and before St. *Gregories* days enjoyed: So that all *Christians* who break from her *Communion*, do thereby shew themselves *Schismaticks*, and *Self-condemned*.

§. 35. I have purposely made choice to instance in the time of St. *Gregory* the *Great*, because on the one side several *Protestants* impute the beginning of the *Churches* depravation principally to that *Age*; and on the other side *Almighty God*, as if he had a design to confute and silence their accusations, chose that *Age*, especially in which to accomplish that most illustrious of all *Prophesies*, foreshewing the glory

of

of the *Catholick* Church, which is the *Converſion of Nations from Heatheniſh Idolatry.*

The *Propheſies* themſelves are thus expreſly ſet down in the *Old Teſtament*, and acknowledged by *Proteſtants* to regard the *Chriſtian Church*, The Prophet *Iſai* writes thus : *Iſa.* 60. 2, 3. *The Lord ſhall riſe upon thee, and his Glory ſhall be ſeen upon thee.* ver. 5. *And the Gentiles ſhall come to thy light, and Kings to the brightneſs of thy riſing.*--- ver. 10. *The abundance of the Sea ſhall be converted unto thee : the forces of the* Gentiles *ſhall come unto thee*--- ver. 11. *The ſons of Strangers ſhall build thy walls, and their Kings ſhall miniſter unto thee.* ver. 14. *Thy Gates ſhall be open continually, that men may bring unto thee the forces of the* Gentiles, *and their Kings may be brought* ---- *All they that deſpiſe thee, ſhall bow themſelves at the ſoles of thy feet, and they ſhall call thee,* The City of the Lord-- ver. 22. *A little one ſhall become a thouſand, and a ſmall one a ſtrong Nation.* Again, *Iſai.* 49. 23. *Kings ſhall be thy nurſing Fathers, and Queens thy nurſing Mothers.* And again, *Iſai.* 39. 21. *This is my Covenant with them, ſaith the Lord, My Spirit which is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth and for ever.* Alſo the Kingly Prophet, *Pſal.* 11. 8. *I will give thee the Heathen for thine Inheritance, and the ends of the earth for thy poſſeſſion.* This *Kingdom*, (ſaith

the Prophet *Daniel*) *Shall not be given over to another people, but ſhall ſtand for ever*, Dan. 11.44. Theſe are Gods Promiſes to his Church, ſo acknowledged by *Proteſtants*.

Now it is manifeſt out of *Eccleſiaſtical Hiſtory*, that theſe Prophecies began not, in a ſignal manner, to be accompliſhed, till the days of Saint *Gregory*. For during the firſt three hundred years, the Church was wholly under Perſecution, and was encreaſed chiefly by ſufferings. In the next three hundred years, the Emperour *Conſtantine* being converted to Chriſtianity, there were but few other Kings *Foſter-fathers of the Church*; And beſides this, ſeveral of the Emperours, and ſome Kings during that ſpace, turned *Arians* and *Apoſtates* from the *Catholique Faith*. But from Saint *Gregories* time till *Luther*, it is incredible almoſt what we read of the *Converſion* of Nations and Kingdoms, and of the wonderful Piety and Zeal of (once Barbarous) *Kings* and *Queens*, aſſoon as they had embraced the *Catholique Faith*. Which *Converſions* were generally made by the fervor, care, and authority firſt of St. Gregory himſelf, as England can, but moſt ungratefully will not, as becomes her, witneſs; and next of St. *Gregories* Succeſſors, *Biſhops of Rome*.

§. 36. Now, Sir, conſider the force of ill-grounded prejudices. Several *Proteſtants*, though they ſaw all the forementioned *Propheſies* perfectly fulfilled by *Catholique Miſſioners*, yet out

of the pre-aſſumed hatred to *Catholique Religion*, they will not acknowledg the forſaking *Idols* and worſhip of *Devils*, and the embracing of the *Catholique Faith* to be a *Converſion*, but rather a *Perverſion*, and therefore wonder that they do not to this day ſee thoſe Prophecies accompliſhed, which were made above two thouſand years ſince, In ſo much as *Caſtalio* Profeſſes, *The more I do peruſe the Scriptures, the leſs do I find theſe Promiſes performed, howſoever they are to be underſtood.* *David George*, a Proteſtant living at *Baſil*, upon the ſame grounds became a Blaſphemer of Chriſt, whom he called a *Seducer*. *Bernardin Ochin* turned an Apoſtate, denying the *Divinity* of *Chriſt*. *Adam Neuſerus*, a *Calviniſt Profeſſor* at *Heydelberg*, turned *Turk*, and was circumciſed at *Conſtantinople*. *Alemannus* likewiſe renouncing *Chriſtianity* became a blaſphemous *Jew*. And the principal motive of all theſe horrible changes, was an opinion that theſe *Prophecies* were falſe Dreams, or impudent inventions of *Sectaries*, and never fulfilled, becauſe forſooth not fulfilled in a *Church* of their *Reformed Religion*; which *Reformed Reltgion* never baniſhed *Pagan Idolatry* out of one Village. Some converſions indeed of *their own particular mode* they have made, for by *ſeditions* they have banjſhed *Catholick Religion* out of ſeveral places. And particularly the *Hollanders* may brag, that they

Caſtal. in Præfat. Biblior. Lat.

have converted the great *Empire* of *Japan* from the *Catholick Faith* to its priſtine moſt execrable *Idolatries*; to effect which, *they* have procured the moſt cruel murder of near four hundred thouſand *Catholick Martyrs*, themſelves in the mean time renouncing the open Profeſſion of *Chriſtianity*.

§. 37. Notwithſtanding the truth is, the wonderful *Converſions of Nations* in former and later times alſo, by *Catholick Miſſioners*, have been ſo illuſtrious, that very many of the ſoberer *Proteſtant* Writers have highly exalted their zeal and unwearied diligence in their *Apoſtolical functions*, and glorified God for it: being forced hereto by the many undeniable *Miracles* wrought by them.

Philip Nicolai de Regno Chriſti. c. 1. p. 53.

Yet the pleaſant cunning of one *Lutheran Writer* is very remarkable: his name is Dr. *Philip Nicolai*, who having written a Book on this very Argument, to wit, the fulfilling of the fore-cited *Propheſies*, touching the *Converſion of Nations*, is forced to alledge the examples not only ancient, as of the *Saxons*, *Friſons*, *Danes*, *Germans*, &c. converted by *Catholick Biſhops* and *Prieſts*; but later alſo, as of innumerable People in the *Eaſt* and *Weſt-Indies*, reduced from *Idols* to *Chriſtianity* by *Jeſuits* and other *Religious Miſſioners*; and to acknowledge likewiſe that *God* teſtified the Doctrine preached to them, by ſtupendious *Miracles*

cles. All this this *Lutheran* confeſſes; but then with a turn, he deprives *Catholicks* of the glory and merit of all their labours, and applies it to his own *Sect*: for he tells his *Readers*, that all theſe *Apoſtolical Preachers*, in converting Nations, did *Lutheranizare*; and that the *Jeſuits in their firſt converting the Oriental Indians, did ſhew themſelves* [not *Roman Catholicks*, but] *Lutherans and Evangelicks.* Might he not have ſaid as well, that *Chriſt's Apoſtles* converted Nations, not as ſuch, but as *Lutherans?*

§. 38. Now if theſe *Propheſies* be Divine, and have indeed been fulfilled, they have been fulfilled by *Catholicks* only, and conſequently *Catholick Religion* conſtitutes that *Church* of *Chriſt* to which ſuch glorious *Predictions* were made. I will therefore here adjoyn the words of St. *Auguſtine*, who having alledged out of the *Scripture* many ſuch *Propheſies*; concludes thus: *Whilſt thou holdeſt thy ſelf faſt to theſe Propheſies, if an Angel from Heaven ſhould ſay to thee, Leave the Chriſtianity of the whole Earth and chuſe the part of the* [Schiſmatick] Donatus, Luther, Calvin, Tindal, *&c.*] *he ought to be to thee Anathema; becauſe he would endeavour to cut thee off from the whole, and thruſt thee up into one part, ſo alienating thee from the Promiſes of God.* *Aug. Epiſt. 165.*

§. 39.

Theſe, *Sir*, among many other, are grounds ſurely ſufficient to juſtifie the *Right* which the Ro-

Roman Church has to merit your *Obedience*: I beſeech you think ſeriouſly on them. For mine own part, I do ſincerely proteſt to you, that unleſs I would renounce all other *Guides* to eternal Happineſs, but an over-weaning *Fancie* of mine own abilities, or blind *paſſion* againſt all *Guides* eſtabliſhed in *Gods Church:* if *Divine Revelation, conſent of Antiquity, manifeſt Reaſon, and even experience by outward Senſation* may be fit to guide me, I muſt not be a *Proteſtant*, I muſt of neceſſity be a *Roman Catholick*. For *Divine Revelation* (interpreted alſo by conſent of *Fathers* and *Councils*) informs me, that *Chriſt* hath eſtabliſhed on Earth a *viſible Church*, which is, *one, holy* and *Catholick*, the *common Mother* and only authentick *Teacher* of all *Chriſtians*; *that* this *Church* ſhall remain ſuch to the end of the World: and *that* whoſoever is not a true faithful *Member* of this *Church*, is thereby cut off from the *Myſtical Body* of *Chriſt*, and ſhall be eternally ſeparated from *Him*. *Again*, evident *Reaſon* ſhews, that no Perſon, or *Society*, can be eſteemed a *Member* of any *Church* any other way, than by believing its *Doctrines*, and being ſubject to its *Laws* and *Government*. In the *third place*, the *teſtimony* of our *Senſes* aſſures us, that not any of our *Modern Sects* do aſſent to the *Doctrines*, or are governed by the *Laws* of any *Church* at all (and conſequently not of the *Catholick Church*,) which had a being at their firſt (pretended) *Reformation*: therefore upon theſe *grounds* it evidently follows,

lows, that all the ſaid *Sects* are manifeſtly guilty of *Schiſm*.

Moreover, *ſince* the *Roman* is that *Church* of which the *firſt Reformers* once were *Members*, and by *reforming* made a *ſeparation* from it; and *ſince* the *ſame Church* does conſtantly profeſs the ſame *Doctrines* which were once held by the *Univerſal Body of Orthodox Chriſtians*; and again, *ſince* there is not any *viſible Church* upon earth to which all *marks* of the *true Church* aſſigned in *Scripture*, and by the *Holy Fathers*, can be ſo applied, and whereto the *Antient Prophecies* and the *Promiſes* of *Chriſt* have been ſo perfectly accompliſhed, as the *Roman*; it will evidently *follow*, that the *preſent Roman Catholick Church* ought to be acknowledged that *one Holy Catholick Church*, which we confeſs in the *Apoſtles Creed* and *by conſequence* whatſoever *Doctrines*, in oppoſition to the *Faith* profeſſed in this *Church*, are taught by *Proteſtants*, they are thereby, without any particular diſcuſſion, *legitimately prejudged* to be *formal Hereſies*.

Now *Hereſie* and *Schiſm* being by all (even by *Hereticks* and *Schiſmaticks* themſelves) acknowledged moſt dreadfully waſting *Crimes*, of which I cannot poſſibly be guilty whilſt I adhere to the *Roman Catholick Church*, nor avoid the guilt of them by forſaking its *Communion*; I conceive I have, without any neceſſity of engaging in particular *Diſputes*, given you rational

onal *Grounds* enabling me to afford a ſufficient *Anſwer* to the *Queſtion* firſt propoſed by you, viz.

Why are you a Catholick?

§. 40.

And for a concluſion, *Sir*, give me leave to tell you, that it will be utterly in vain for you to attempt the avoiding of the [*ſtigmata*] *brands* of *Hereſie* and *Schiſm*, by entring into an endleſs *Diſpute* about *particular Controverſies*, to be ſtated out of Books: For, till you be able to ſhew a *preſent Viſible, Orthodox Church*, the *Governors* and *Teachers* whereof are derived by a continual *Succeſſion* from the *Apoſtles*, which *Church* in all thoſe *Points* for which you have ſeparated from the *Roman*, teaches as you do, and either governs you, or is governed by you; Till this, I ſay be done, your buſying your ſelf about particular *Diſputes* will never produce to you *Peace of mind*, but rather encreaſe in you *Pride* & *Malice* againſt others. Your firſt moſt neceſſary Care therefore muſt be to eſtabliſh your ſelf in ſuch a Church as can oblige you to believe her: for by no other way can you (nor your Teachers) avoid *Self-condemnation*, as manifeſt *Innovators*.

There are certain illuſtrious *marks* aſſigned by the *holy Scriptures* and *Fathers*, to diſtinguiſh the true *Catholick Church* from Congregations of *Hereticks* and *Schiſmaticks*, ſuch are *Unity*, *Succeſſion*,

ceſſion, Univerſality, Converting of Nations, Miracles, &c.] And theſe are ſuch *marks* as are perceptible by the meaneſt capacities, to the end that none ſhould be excuſed if they miſtake the *Church*.. Now not one of theſe ſo viſible *marks* belongs to *you*; and not one but belongs to the *Roman Catholick Church.*

§, 41.

When you are urged to ſhew ſome *ſigns* or *marks* which might invite any to joyn with you, all you can ſay is, That *you teach truth, and that you duly adminiſter the Sacraments*; that is, *you would prove your ſelves to be a true Church, becauſe you ſay you are a true Church*; for (not the *marks*, but) the *eſſence* of a *Church* conſiſts in *teaching Truth*, &c. But *marks* of his *Church*, eaſily obſervable by all men, were appointed by *God* to lead the Simple as well as the Learned, to diſcover that *Church which only teacheth Truth, and duly adminiſters his Sacraments*. Not any ſuch *marks* do you pretend to ſhew, And as for this your miſcalled, ſingle *Mark*, the Unlearned cannot poſſibly judge, whether you do indeed teach *Truth*, &c. & the Learned muſt have ſpent their whole lives before they can be in a capacity to judge. And though they ſhould be ſo unhappy as to ſuffer themſelves to be convinced that you do *teach Truth*, &c. yet till you can further demonſtrate that you are not guilty of *Schiſm*, but that you commnnicate with

Calvin. Inſtit. l. 4. c. 2.

that *one holy Catholick Church*, which you believe in the *Creed*, it would (notwithſtanding all the *truth* pretended to be taught by you) be a damnable ſin in them to communicate with you.

Theſe things conſidered, ſince I am confident it is impoſſible for you to clear this *point*, I believe you will find an inſuperable difficulty to prepare, according to the *method* obſerved here, a tolerable general *anſwer*, ſufficient to vindicate your Church; in caſe I ſhould by way of exchange, propoſe to you this *Queſtion*,

Why are you a Proteſtant?

Prot. Judge not, Sir, too haſtily. Perhaps at our next meeting you will hear more than you now expect. In the mean time I thank you for your Charity: And, God willing, I will ſeriouſly reflect on what hath been ſaid.

Cath. Farewel, Sir, and, if you think good, caſt your eyes upon this little bundel of *Citations* out of ſeveral ancient *Holy Fathers* of the *Church*, who will tell you, that upon the very ſame grounds, which have been here diſcourſed on, they were good *Chriſtians* and *Catholicks*.

Prot. If they tell me ſo, I ſhall not eaſily contemn what they tell me. Farewel.

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¶ TESTIMONIES OF *HOLY FATHERS* REGARDING The Substance of the foregoing DISCOURSE.

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§. 1. *Of the Churches perpetual Existence. Visibility, &c.* §. 42.

OBscurius dixerunt Prophetæ de Christo, quam de Ecclesia, Puto propterea ---] The Prophets have spoken more obscurely concerning Christ, than concerning the Church. The reason hereof I conceive to be, because they foresaw in Spirit, that men would make divisions and parties, and that they would not much dispute about Christ himself, but that they would raise great contentions about

Augustin. in Psalm. 30. Conc. 2.

about the Church. Therefore that was more plainly foretold, and more openly prophecyed concerning which, greater contentions would in ſucceeding times be raiſed, to the end a heavier judgment ſhould befall thoſe who ſaw [*the Church*] and yet fled out of it.

Aug. in *Pſ.* 147. *Quis numeret teſtimonia de Eccleſia toto Orbe terrarum diffuſa? Quis*] Who can number the teſtimonies given [*in Scripture*] touching the Church ſpread over the whole earth? who can number them? There are not in the whole world ſo many Hereſies againſt the Church as there are Teſtimonies in the [*old*] Law for the Church. What page there does not proclaim this? what verſe does not mention it? All paſſages there cry out aloud for the Vnity of our Lords Body; for he has placed peace through the borders of Hieruſalem: Now thou, O Heretick, barkeſt againſt all theſe Teſtimonies: And therefore that which is written in the Apocalypſe is juſtly verified in that City, *Without are dogs.* Thou barkeſt againſt theſe [*Teſtimonies*] From what Tribunal doſt thou judg? Thy Tribunal is the preſumption of thine own heart. It is a lofty, but a ruinous Tribunal.

Exaltare ſuper cœlos, Deus, & ſuper omnem terram gloria tua—] Be thou exalted,

O God, above the Heavens, and thy Glory over all the earth, My Brethren, we have not ſeen God exalted above the Heavens; yet we believe it. But we not only believe, but we ſee his Glory exalted over all the Earth [*in his Church.*] Now I beſeech you obſerve what a madneſs it is which poſſeſſes Hereticks. They being cut off from the compacted Body of the Church of Chriſt, and by holding a part being deprived of the whole, will not communicate with the whole earth, over which the glory of Chriſt is ſpread. O Heretical Madneſs! Thou believeſt with me that which thou doeſt not ſee: and thou denieſt that which both thou and I do ſee. Thou believeſt with me that Chriſt is exalted above the Heavens, which neither of us hath ſeen: and thou denieſt his glory over all the earth, which we both ſee. *Aug. in Pſal. 56.*

In ſole poſuit Tabernaculum ſuum---] He has placed his Tabernacle in the Sun, that is, in a place manifeſt (*to all*) His Tabernacle is his fleſh: His Tabernacle is his Church which is placed in the Sun: not in the night but in the day. *Auguſt. in Epiſt. Joan. tr. 2.*

Tanquam ille, quem catechizamus, quæreret & diceret, quo ergo ſigno---] If a Catechumen *Auguſt. cont. Fauſt. l. 13. c. 13.*

ſhould be inquiſitive, and ſay, But by what ſign ſhall I, being as yet a little one and unable clearly to diſcern the truth from ſo many errours, by what mark, I ſay, ſhall I find the Church of Chriſt, to believe which, I am obliged by ſo many manifeſt predictions? Hereto the Prophet. as if he had a perfect knowledge of the Catechumens ſcruples, anſwers, teaching him, that that is foretold to be the Church of Chriſt, which is raiſed on high and apparent to all, For ſhe is the ſeat of his Glory. For in regard of ſuch doubts as may befal the ſimpler ſort of Chriſtians, who may be ſeduced by (*crafty*) men from the Church ſo gloriouſly manifeſt, our Lord providing a remedy, ſaith, A City which is ſet upon a mountain cannot be hid.

Aug. in Pſal. 85. *Chriſto tales maledicunt, qui*---] Thoſe do blaſpheme Chriſt, who affirm that the Church hath periſhed from off the whole earth. and remained only on Africa [Geneva, England Holland. &c.

§. 43. *§. 2. Of the Catholique Churches Unity: and of Schiſm.*

Aug. de Baptiſ. cont. Don. *Una eſt Eccleſia quæcunque illa ſit*---] There is one only Church, whichſoever that is, of which it is

written, my dove) *my undefiled*) is but one, ſhe is the only one of her Mother; neither can there be ſo many Chnrches as there are Schiſms, [*On this Poſition both the* Schiſmaticks, Donatiſts and *St.* Auguſtin *were agreed.* *l.1.c.10*

Perirem ſi eſſem de parte Pauli--] I ſhould periſh (*eternally*) if I were of a party of which St. *Paul* was the leader: How then ſhall I avoid perdition if I be of the party of *Donatus* [of *Luther*, *Calvin*, *Tindall*, *&c?*] Aug. in *Pſ.*1.30.

Quamvis Novatianus--] Though (*the Schiſmatick*) Novatian hath been put to death [*for the Faith*,] yet he hath not been crowned. Why not Crowned? Becauſe he died out of the peace, concord and communion of the Church, ſeparated from that common Mother, of whom whoſoever will be a Martyr, muſt be a Member. *Pacian Epiſt* 2. *ad Sympron.*

We ought rather to endure any torments, then conſent to the dividing of Gods Church: Since the Martyrdom, to which we expoſe our ſelves by hindring a diviſion of the Church, is no leſs glorious, then that which is ſuffred for refuſing to Sacrifice to Idols. *Dionyſ. Alex. ap. Euſeb. l.6.*

Si in Navi pericula ſunt--] If there be dangers to thoſe *Aug. Ser.22. de diverſis.*

who are in the Ship, there is certain drowning to thoſe who are out of it.

Aug. in *Pſal.* 42. *In montem ſanctum tuum---*] Into his Holy Mountain. His holy Mountain is his Holy Church. This is the Mountain which according to the Viſion of Daniel, grew to this vaſtneſs from a ſmall ſtone, and breaks all the Kingdoms of the earth, and which encreaſed in greatneſs till it filled the whole ſurface of the earth. In this Mountain he was heard, who ſaid, I cryed with my voice unto the Lord, and he heard me from his holy Mountain. Whoſoever prays beſide this Mountain, let him not hope to be heard to eternal life. Many are heard in many of their requeſts; but let them not boaſt becauſe they are heard. The Devils were heard in their requeſt to be ſent into the Swine, Let us deſire to be heard to eternal life.

Iten. l. 4. c. 62. There cannot poſſibly be made any Reformation of ſuch importance, as the miſchief of Schiſm is perniciovs.

Aug. in Pſal. 48. *Nobiſcum eſtis in Baptiſmo---*] You (*Donatiſts*) are with us in Baptiſm, in the Creed, and in the other Sacraments of our Lord. But in the Spirit of Vnity, in the Bond of Peace, and finally in the Catholick Church you are not with us.

Tenenda eſt nobis Chriſtiana Religio---] Chriſtian Religion is to be held by us, and the Communion of that Church which is Catholick, and is named Catholique, not only by her children, but alſo even by her enemies. *Aug. de Verâ Relig.*

Fieri non poteſt---] It cannot poſſibly be, that any one ſhould have a juſt cauſe to ſeparate his Communion from the Communion of the whole world. *Aug. Epiſt.* 48.

Ut hanc omittam ſapientiam--] Not to ſpeak of that Wiſdom, which you do not believe to be in the Catholique Church, there are many other things which moſt juſtly keep me in her boſome: the conſent of people and Nations keeps me: the authority begun by miracles, nouriſhed by hope, encreaſed by charity, eſtabliſhed by antiquity keeps me there: A ſucceſſion of Biſhops from the Chair of St. *Peter* (to whom our Lord after his Aſcenſion committed his Sheep to be fed) to the preſent Pontificate, keeps me there, Laſtly, the very Name of Catholique keeps me there, which name the Church alone among ſo many Hereſies hath not without juſt reaſon poſſeſſed, inſomuch as though all Hereticks are deſirous to be called Catholicks, yet if a ſtranger asketh any of them where the *Aug. cont. Epiſt. Fundam. c.* 3.

Catholique Congregation meets, not any of them has the boldneſs to ſhew him his own Temple. Theſe therefore ſo many and ſo great bonds, keep a believer firm in the Catholique Church, although by reaſon of his natural dulneſs, & perhaps his ſins, he does not manifeſtly ſee and penetrate the depth of Divine Truthes. But among you (*Hereticks*) who have none of theſe advantages to invite or hold me, nothing is heard to ſound, but a (*vain*) promiſe of true Doctrine, &c.

Fulgent. de Fide ad Pet. cap. 39. *Firmiſſime tene, et nullatenus dubites*--] Hold moſt firmly and doubt not at all that every Heretick or Schiſmatick baptiſed in the Name of the Father and of the Son and of the Holy Ghoſt, if [*before he Dies*] he be not joyned and incorporated into the Catholick Church, he can by no means be ſaved, though he ſhould give never ſo many Almes, yea though he ſhould ſhed his Blood for the Name of Chriſt, For neither Baptiſm nor liberal diſtributing of Alms, nor the undergoing death for the Name of Chriſt can profit any one to Salvation, as long as Heretical or Schiſmatical lewdneſs perſeveres in him, which leadeth to [*eternal*] death.

§. 3. *Of the Catholick Churches Authority of interpreting Scripture.* §. 44.

Saint Auguſtine *informs us, that a* certain acquaintance of his derided the Diſciples of Catholick Faith, by which men were commanded to believe [*the Church*] not being taught by *demonſtrative* Reaſons what was true. *To ſatisfie this Friend, he wrote his Book* De Utilitate credendi [Eccleſiæ] *in which he writes thus*, It is fitly inſtituted by the Majeſty of Catholick Diſcipline, that thoſe who come to Religion, ſhould before all other things be perſwaded to believe [*the Church*] But you will ſay, were it not better that Reaſon ſhould be employed to move me, which without any temerity I might follow whitherſoever it leads me? Perhaps it might be ſo: But ſince to come to the knowledge of God by Reaſon is a matter of ſo great importance and difficulty, do you think that generally all men are capable of ſearching into the Reaſons by which mens minds may be brought to a knowledge of Divine Myſteries? Or are the greateſt number of men ſuch? or but a few? I ſuppoſe you will anſwer, But a few. If ſo, do you think that the knowledge of Religion is to be denyed to all the reſt, who

Aug. Retract l. 1.

Id de Utilitate.

who have not ſo piercing a Judgement?---- It is a miſerable thing to be deceived by Authority; but it is much more miſerable not to be moved by it. If Gods Providence does not preſide over human affairs, there will be no cauſe why we ſhould trouble our ſelves about Religion-- We ought not therefore to deſpair that ſome Authority is conſtituted by God, by which thoſe who walk doubtfully may be raiſed up to God.

Aug. de Unitate Eccl.c.19.

Puto ſi quis Sapiens extitiſſet--] I conceive that if there were extant a wiſe man to whom our Lord had given his Teſtimony, [viz. *that he ſhould be directed by him:*] and if that man were conſulted by us concerning this controverſie, we ſhould not at all doubt to do whatſoever he injoyned us, leaſt we ſhould be adjudged to oppoſe our ſelves, not ſo much to that man himſelf, as to our Lord Jeſus Chriſt, by whoſe Teſtimony he is recommended. Now ſuch Teſtimony doth our Lord afford to his Church.

Aug. in Pſal. 41.

Hæretici qui cum in unitate--] Hereticks, who though they be not in Catholick Unity and Communion, yet Glory in the title of Chriſtians, are compelled to oppoſe Orthodox Believers, and they have the boldneſs

neſs to attempt the ſeducing unskilful Chriſtians by force of diſputing and Reaſoning, whereas our Lord came with a peculiar Medicine againſt this, when he enjoyned (*not reaſoning, but*) Believing to all people. But Hereticks are forced to take the way of arguing by reaſon, becauſe they ſee themſelves in a moſt abject Condition, if their Authority be compared with Catholick Authority. Therefore they endeavour to prevail by a pretence and promiſe of Reaſon againſt the moſt unſhaken Authority of the firmly eſtabliſhed Church. This is the uniform, and, as it were, regular temerity of all Hereticks. But the moſt clement Emperor of our Faith has fortified with the Citadel of Authority his Church, both by numerous Congregations of People and Nations, and the Chairs of his Apoſtles; He alſo by a few piouſly learned and truly Spiritual men has armed his Church with moſt copious proviſions of invincible Reaſon. But the moſt ſecure & rational Diſcipline is, That thoſe who are ignorant or infirm ſhould be received within the Caſtle of Faith, [*depending on Authority*] that they may be defended by thoſe who can combate with the weapons of moſt powerful Reaſon.

Aug. de. *Nec nos ipſi tale aliquid auderemus aſſerere--*] Neither durſt

we

Baptiſmo cont. Donat. l. 2. we affirm any ſuch thing [viz. *that Hereticks ought not to be rebaptized*] if we were not ſtrengthned by the unanimous Authority of the univerſal Church: To which Authority, no doubt, *Cyprian* [*who held the contrary*] would have ſubmitted, if in his time the truth of this queſtion had been eſtabliſhed by the examination and deciſion of a Plenary Council.

Aug. cont. Creſcon. l. 1. c. 33. *Proinde quamvis hujus rei certe de Scripturis Canonicis non proferatur exemplum--*] Although no expreſs example can be brought out of Canonical Scriptures touching this Point [*of rebaptization*:] yet the truth of the ſame Scriptures in this matter is held by us, when we do that which has pleaſed the Univerſal Church, which the Authority of Scripture themſelves does commend: That ſince the Holy Scripture cannot deceive [us,] he whoſoever is in fear of being deceived by the obſcurity of this queſtion, may conſult the ſame Church about it, which Church the holy Scripture doth without all ambiguity demonſtrate.

Aug. de Quantit. Animæ. c. 7. *Aliud eſt cum Authoritati credimus-*] It is one thing when we believe, ſubmitting to Authothority; and another when we

we yield to reaſon. To believe Authority is a way very compendious and without labour.

Et ſi nulla ratione indagetur-] Whatſoever is from Ancient times preached by our Orthodox Faith, and believed through the whole Church, though by no ſearch of reaſon it can be found out, and though by no ſpeech it can be clearly expreſſed, yet notwithſtanding it is [*to be acknowledged*] moſt true. *Aug. cont. Julian. l. 6. c. 3.*

Hæretici ſunt ſibi arbitri Religionis-] Hereticks are to them ſelves judges of Religion; Whereas the proper work of Religion is the Duty of Obedience [*to Authority.* *Hilar. l. 1.*

Non ad Scripturas provocandum eſt-] We muſt not (*diſputing with Heretticks*) appeal to Scripture. Neither is the debate to be conſtituted in things, in which either no victory at all will follow, or an uncertain one, or little better than uncertain. For though the ſucceſs of examining Scriptures ſhould not be ſuch, that each party ſhould have no advantage over the other, yet due order requires that that ſhould be firſt propoſed, about which at preſent we are to diſpute, *Tertull. de Præſcripſ. c. 19.*

viz.

viz. to which of the parties *(the preaching of)* Faith belongs: who have right to the Scriptures: from whom, and by whom, and when, and to whom that Diſcipline has been delivered by which men are made Chriſtians: For where the Truth both of Chriſtian Diſcipline and Faith ſhall appear to be, there alſo will be the Truth of Scriptures and Expoſitions, and all Chriſtian Traditions.

Aug. Epiſt. 118. *Si quid horum per orbem frequentat Eccleſia*--] Among ſuch things, whatſoever is practiſed by the Church through the world, to diſpute whether ſhe ought not to be imitated therein, is a mark of moſt inſolent madneſs.

Aug. de Hæreſ. *Scire ſufficit*--] It is a ſufficient Motive to reject from our Belief whatſoever we know to be contrary to the teaching of the Church.

Vincent. Lirin. Comm. c. 38. *Dicet aliquis, ſi Divinis eloquiis*-] It may be demanded, how, if both the Devil and his Diſciples do make uſe of and apply Divine Scriptures, Sentences and Promiſes, of whom ſome are falſe Apoſtles, others falſe Prophets, and all of them Hereticks: What ſhall Catholick children of our Mother the Church do? How

How ſhall they diſcern truth from falſhood in (*interpreting*) Holy Scriptures? Hereto we anſwer, (according as we have received from Holy and learned men before us) that they muſt be very careful to interpret Scriptures according to the Traditions of the Univerſal Church, and according to the Rules of Catholick Doctrine.

THE

THE SECOND QUESTION: BUT, WHY ARE YOU A PROTESTANT?

§. 45 *Cath. Sir*, Have you conſidered ſeriouſly on the Subject of our laſt Diſcourſe?

Prot. Yes.

Cath. And have you found either in *Scripture*, *Tradition*, *Councils*, or *Holy Fathers*, any warrant to remain divided, both in *Doctrine* and *Diſcipline*, from all Churches antiently exiſtent upon Earth; and at the

ſame time to profeſs, notwithſtanding, a Belief of *One, Holy, Catholick Church, out of whoſe Communion there is no Salvation.*

Prot. I freely acknowledge that I am not able to produce any conſiderable *Quotations* to confront yours: *Quotations*, I mean, aſſerting the *Authority* of particular, or *new-erected Churches*, independent on others.

Cath. Then ſince, it ſeems, both *Scripture, Tradition, Councils* and *Fathers* have given their *Teſtimonies* againſt you, *Why are you* (ſtill) *a Proteſtant?*

§. 46. *Prot. Sir*, I ſuppoſe you do believe I ſhould be very glad to find out a *Church* to whoſe *Authority* I could think my ſelf obliged entirely to ſubmit mine own judgment, and ſecurely to commit my Soul to her guidance. But hitherto not having been able to find ſuch an one, I muſt be content to ſtay where I am: For as for the *Roman Church*, to whoſe *Communion* alone you would invite me, *ſhe* appears to me ſo wholly *depraved*, that I think a real *Miracle* would hardly draw me to joyn my ſelf to her *Communion.*

Cath. I ſee, *Sir*, that you, deſpairing to juſtifie your own *Churches*, and to excuſe them from *Schiſm*, do ſeek to draw me to particular *Diſputes*: By which notwithſtanding you can receive no benefit at all, whatever the ſucceſs of ſuch *Diſputes* ſhall be: For ſtill the unpardonable guilt of *Schiſm* will lie upon you. However I will not refuſe ſo far to comply with you. There-

fore tell me, Wherein conſiſts that *depravation* you ſpeak of?

Prot. It conſiſts in this, that both her *Doctrines* and *Diſcipline* are framed, as on purpoſe to comply with wordly intereſts: and by conſequence are oppoſed to the *Spirit of Chriſtianity.*

Cath. How does that appear?

§. 47. *Prot.* It appears more than ſufficiently in this, that (as the late learned *Archbiſhop* of *Spalato* obſerves) all *Scogli. del Chr. Naufr.* thoſe Points of your *Belief* and *Practice* which we condemn, and for which we ſeparate from your *Church*, are ſuch as manifeſtly have a ſtrong influence on the ſatisfying either her *Ambition* or *Covetouſneſs.*

Cath. Which are the Points which you ſuppoſe to comply with Ambition?

Prot. Theſe which here follow: 1. *Your Churches aſſuming the Title of Catholick to her ſelf alone, with excluſion of all other Churches.* 2. *The Popes aſſumed Univerſal Authority.* 3. *His pretended Infallibility in determining Controverſies.* 4. *His uſurped Temporal Authority.* 5. *A Power to be acknowledged as given to Prieſts, by conſecrating the outward Symbols, to make the glorified Body of our Saviour preſent on the Altar.* 6. *The Offering it in Sacrifice to the Father.* 7. *The expoſing of it to mens Adoration.* 8. *The Obligation impoſed on all ſinners to diſcover their moſt ſecret ſins to Prieſts in Confeſſion; and to ſubmit to ſatisfactions enjoyned by them.* 9. *A proud eſteem of attaining to Juſti-*

and Salvation by your own Merits. Thus your *Clergy*, not content to invent *Doctrines* proper to procure their own Exaltation, would inſtill *Pride* into the people alſo.

§. 48. *Cath.* For what *Doctrines* do you accuſe the *Roman Church of Covetouſneſs?*

Prot. Of this latter ſort are the *Romane Doctrines.* 1. *Touching Prayer for the dead and Purgatory, out of the torments whereof Souls are to be redeemed by Maſſes, Alms,* &c. 2. *The gaining of Heaven by money given for Indulgences.* 3. *The Invocation of Saints.* 4. *The worſhipping of their Images and Relicks: To which Pilgrimages are ordained with coſtly Offerings,* &c.

§. 49. *Cath.* This *Obſervation*, made by the infamous *Apoſtate* you named, if rightly conſidered, truly ſeems to argue a guilt ſomewhere; yet not in the *Church*, but much rather in thoſe who ſeparated from her. For it ſtrongly argues, that, ſince, to oppoſe *her*, they made choice only of thoſe *Points* which regarded the *Honour*, *Authority* and *Wealth* of the *Clergy*; the true *Motives* inducing them to rebel againſt the *Church* were, not any zeal for *Truth*, or care for their Souls (for they acknowledg her *Orthodox*, as to all *Points* of Doctrine approved by former *Hereticks.*) That therefore which ſtirred up their rage againſt her was *Envy*, *Hatred of Obedience*, and a thirſt unquenchable to rob her of the *Treaſure and Poſſeſſions* conferred on her by the Piety of their *Holy Progenitors.* Now *Sir*, tell me ſincerely, If you

were to eſtabliſh a *Church*, would you take for your pattern that *Schiſmatical King Jeroboam*, who choſe *Prieſts from the dreggs of the people*; or *God* himſelf, who inſtituted a ſplendid *Clergy?* 1 *Kin.* 12.

Prot. It cannot indeed be denied, but that contemptible, needy and depending *Directours* of *Souls* will but very meanly diſcharge ſo high an *Office* as *Chriſt* has committed to them, having made them *Spiritual Judges* of *Mankind*, and ſtiled them *the Light of the world*, and *the Salt of the Earth.* *Mat.* 5. 13, 14.

§. 50. *Cath.* If the *firſt Reformers* had been of your judgment, they would firſt have reformed in themſelves their inordinate Paſſions. But, *Sir*, if you pleaſe, let us leave the judgment of mens ſecret intentions to *Almighty God*, to whom alone they are open and tranſparent. However, this may with full aſſurance be aſſerted, That if *Sacriledge* and freedom from *Eccleſiaſtical Juriſdiction* were not the onely prime *Motives*, they were, and will be, the prime *Effects* of your multiplied *Reformations*.

§. 51. *Prot.* I am well content to deſiſt from enquiring into the ſecret thoughts of perſons on either ſide: And therefore I will henceforth conſider the forementioned *Points* in debate between us, abſolutely and in themſelves. And ſo doing, you muſt give me leave to ſay, That this alſo may with full aſſurance be aſſerted, that, what-

whatever *Motives* the *Roman Church* may have to require Belief of them, we cannot aſſent to them without rendring our ſelves guilty of apparent contradicting *Scripture* generally in them all, and no leſs than the heynous Crimes of *Superſtition* and *Idolatry* in ſeveral of them.

Cath. I do not much wonder to hear from you ſo cruel a *Cenſure* of our *Catholick Belief*. Yea, perhaps I ſhould my ſelf joyn with you in the like, if I ſhould take a proſpect of the *Church* by the ſame *falſe Light* that I perceive you have done.

Prot. Why, *Sir*, from whence ſhould I receive *Light* to diſcover what you teach, but from our *Controvertiſts*?

§. 52. *Cath.* I did not at all doubt from whence that which you call *Light* came. And therefore permit me to tell you, that if you frame your judgment touching the *Faith* of *Catholicks* by what you find commonly in *Controvertiſts*, you will condemn you know not what, nor whom.

Prot. This is ſtrange: Do none of our *Controvertiſts* underſtand what your *Church* teaches?

§. 53. *Cath.* What, and how much they underſtand I cannot define. But this I may with confidence ſay, that generally judging of your *Controvertiſts*, not a twentieth part of one of their Volumes contains an examination of the neceſſary *Faith* of the *Church*, which *Faith* notwithſtanding pretended to be confuted in every Page.

Prot. Notwithſtanding what you ſay, yet your *Controvertiſts* alſo in anſwering our *Books*, doe take on them to defend whatſoever ours oppoſe as the *Doctrines* of your *Church*.

Cath. It is too true indeed of ſome of them; who deſerve much to be blamed for giving thereby occaſion to our *Adverſaries* to multiply unneceſſary *Debates*, by a partial eſteem of their own private, adopted *Opinions*, of their peculiar *Interpretations* of the *Churches Doctrines*, their probable *Additions* to them, and *Inferences* from them: all which they are deſirous ſhould paſs for *Points* of *Catholick Faith*. Beſides this, ſeveral *Schoolmen* there are, whoſe end of Writing being to boaſt their *Wit* and *Subtilty*, who will penetrate into all things; no *Myſteries* ſhall be incomprehenſible to their *Philoſophy*, and who think it a great *Maſtery* to advance *Poſitions* bordering on the very brink of *Hereſie*, *Speculative* or *Moral*, and then by ſome nice *Diſtinction* to prove them, if not *Orthodox*, at leaſt not deſerving the utmoſt *Cenſures*. And of theſe mens raſhneſs *Proteſtants* oft-times take advantage, and zealouſly oppoſe them, as if the *Church* were obliged to make good their *aëry Speculations*.

§. 54. *Prot.* What *Expedient* then do you propoſe to me by which I may be certainly informed of your *Churches Doctrines*.

Cath. The way is plain, eaſie and ſhort, if you will look before you and not, wilfully go out of it.

Prot.

Prot. I pray you put me into that way.

Cath. The *way* is to examine candidly and ſeriouſly the *Churches* own *Deciſions* only, which if you do, you will find how little ſhe is concern'd in the accuſations you lay againſt *her*.

Prot. If this prove true, ſurely our *Modern Controvertiſts* have a dreadful *Account* to make to *God*, who ſeem ſtudiouſly to deſign the widening of the breaches among *Chriſtians*.

Cath. That what I ſay is true, I dare take the confidence to make your ſelf the *Judge*. And this I undertake to demonſtrate through all the controverted *Points* before mentioned by you, not by diſputing, alledging *Proofs*, or anſwering *Objections*; but only by repreſenting briefly to you, in a ſimple manner, the pure, naked *Doctrine* of the *Church* in relation to all theſe *Points*.

Prot. I am likewiſe ſufficiently averſe from clamorous *Diſputes*, which commonly are only Prizes of a quick *Fancie* or voluble tongue, and fomentors of unruly *Paſſions*. Therefore I expect what you intend to ſay.

§. 55. *Cath.* Before I begin, I have a few *Requeſts* (in my judgment not unreaſonable) to make to you. *The firſt is*, 1. That (having ſuppoſed that upon a true or falſe *Belief Eternity* of *Happineſs* or *Miſery* depends) you would force your *Imagination* to put your ſelf in that ſtate in which your firſt *Reformers* really were, immediately before they broke from the *Churches Obe-*

dience and *Communion*, and ſuppoſing that you were earneſtly tempted by them alſo to forſake it, by adhering to a *New-begun Society*, never heard of in the world before, upon a pretence that the *Church* in which you live, and which you as yet eſteem to be the true *Catholick Church*, teaches moſt pernicious *Errours*, *Superſtitions*, and *Idolatrous practices*: Of the Juſtice of which pretence your *Tempters*, now declared *Enemies*, will needs be the *Judges*.

Prot. This I will endeavour to perform.

§. 56. 2. *Cath.* My *Second Requeſt* is, That you will acknowledge that the *Doctrines* of *Catholick Faith*, once decided by the *Church*, are to be underſtood in the plain literal Senſe, and in the latitude of the *Churches* expreſſion. And by conſequence that when they are ſeverally reſtrained to different particular Senſes by interpretation of *Catholick writers*, ſuch Interpretations are not neceſſarily to be admitted by you: And much leſs are other Doctrins, by inference drawn from them, to be eſteemed Points of *Catholick Faith*, but only Opinions of particular Divines, which do not oblige to Aſſent.

Prot. This ought in reaſon to be acknowledged.

§. 57. 3. *Cath.* My *third* and laſt *Requeſt* is, That, when your *Tempters* ſhall tell you that the *Catholick Church* teaches *Doctrins* contrary to *Scripture*, you would acknowledge that unleſs ſuch a pretended *Contrariety* can be evidently demon-

ſtrated

ſtrated to you, you ought not for that cauſe to forſake the *Churches Communion*: For undoubtedly; where her *Doctrines* ſeem only probably contrary to ſome *Text* of *Scripture*, her *Authority* is ſuch as to oblige you to believe that her *Sence* ought to be preferred before that of her *Enemies*, who are deſtitute of all *Authority*. And it would be madneſs to tranſgreſs the neceſſary *Duty* of peaceful *Obedience* and of avoiding *Schiſm*, upon a probable hope of finding ſome *Truths* elſewhere.

Prot. Reaſon requires that this alſo be granted.

§. 58. *Cath.* Theſe conceſſions therefore being preſuppoſed, give me leave to put you in mind of what you ſaid at the entrance into this our *Diſcourſe*, viz. That, *this may be with full aſſurance aſſerted, that you cannot aſſent to any of thoſe Doctrines taught by the Roman Church, and rejected by your Party, without rendring your ſelf guilty of apparent contradicting Scripture.*

Prot. I remember this well: but how will you diſprove me?

Cath. If this *Perſwaſion* of yours were well grounded, it would be not only in vain, but unlawful for me to ſeek to withdraw you from it. But being on the other ſide aſſured, that what you ſay is *apparent*, is only ſo in *a falſe appearance* to your mind prepoſſed; I hope I may without vanity promiſe to demonſtrate to you that you only think, and this without ground, that you are aſſured.

Prot. You make large *Promises* to your self, which I believe will have small effect upon me.

Cath. Sir, Truth and a *Good intention* make me confident, that *Divine Grace*, which is *Omnipotent*, will accompany them. Whereas therefore you say, That *Romane Doctrines are apparently*, or evidently *contary to Scripture*: I desire you to take into consideration that the same *Roman Church*, at the same time, both proposed the *Belief* of those *Doctrines* to your first *Reformers*, and also gave them the *Scriptures*, testifying that they were the infallible *Word of God*. Therefore certainly it was far from being evident to *her* that her *Doctrines* did evidently contradict *Divine Revelation*. Now you will not surely deny but that in the *Catholick Church* there are men as learned, and those in a far greater number, than among *Protestants*, Men, I say, who also make the *Scriptures* their principal study, and have published almost innumerable *Commentaries* on them; again, *Men*, of whom a great number live sequestred from the world, in an assiduous Practice of Spiritual *Prayer*, and therefore not likely to have their judgments perverted by worldly interests: Yet not any one of these does see, or but suspect that the *Faith* they profess is contradicted by *Gods Word*: on the contrary, they invincibly demonstrate, that the *Church* has been, as the only *Depository* of *Scripture*, so likewise of the *true Sence* of it: How comes then that to be evident to you, which is invisible

to

to them? Which way went the *Spirit of God*, from the whole *Church*, to inhabite a debauched *inceſtuous Fryer*, or a *ſtigmatized Picard*, upon whoſe credit doubtleſs you have taken up your *Evidence?* If they could have ſhewed you in *Scripture* ſuch paſſages as theſe, *The Pope is not the Supream Biſhop & Viſible Head of the Church*; *Bread by Sanctification does not become the Body of Chriſt*; *We ought not to confeſs our ſins to Prieſts*; *Purgatory is a meer humane invention*: *It is an injury to Chriſt to deſire Saints, but none to deſire Sinners, to pray for us*, &c. Such *ſayings* indeed as theſe might have juſtified your charge againſt the *Church*, that ſhe contradicts *Scripture*. But where are ſuch ſayings to be found, except it be in the *Heretical Writings* of your *Reformers?* On the contrary, ſome *Points* contradictory to thoſe are found literally contained in *Scripture*; and to elude them you are forced to have recourſe to *figurative ſenſes*: and the reſt are conveyed to us by the ſame *Authority*, by which we receive the *Scripture* it ſelf, Yea by the *Holy Fathers* juſtified as conſonant to *Scripture*: and however I ſuppoſe you will not ſay, that *ſilence* is equivolent to expreſs contradiction. The utmoſt that you can ſay is, that perhaps you can produce now and then ſome ſcattered *Texts* of *Scripture* from which you can make a ſhew of arguing againſt ſome *Tenents* of the *Catholick Church*: But what will that avail you, ſince *Probability* (as hath been ſaid) will not excuſe you for omitting a ne-

ceſſary

ceſſary *duty* of *obedience*, and incurring the horrible guilt of *Schiſm*. Where now do you ſee an evidence that the Church contradicts *Scripture?*

Prot. I ſhall be better enabled to give a reſolution in this *Point*, when, according to your *promiſe*, you ſhall have given me an account of the neceſſary *Doctrines* of your *Church* in the *points* controverted between us.

§. 60. *Cath.* That *Promiſe* I will now, with *Gods* aſſiſtance; diſcharge through all the *Points* mentioned by you in the beginning.

And firſt as touching the two firſt *Points*, viz.

1. *The Churches Authority.*
2. *The Popes Univerſal Juriſdiction*, &c.

enough hath been ſaid in our former *diſcourſe*. Yet for your further ſatisfaction I will enlarge my ſelf a little more. Take therefore into your conſideration that it is a *Fundamental Truth* agreed on by all *Catholicks*, That *the only Objects of Catholick Faith are ſuch Divine Truths as are revealed in Gods Word, and alſo propoſed to all by the Catholick Church to be believed by Divine Faith.*

Now this general *Ground* being preſuppoſed, in caſe any *Controverſies* ſhould ariſe touching the ſence of any *Divine Truths* revealed, it is unqueſtionably neceſſary that ſome *Means* ſhould be appointed by *God* to determine ſuch *controverſies*, and to prevent a diſſipation of his *Church* by *Hereſies* and *Schiſms*. And what other *Mean* can

can be imagined efficacious hereto then what hath been taught and practiſed even from the *Apoſtles* time, and this declared by the Councel of *Trent*, *That no man truſting to his own prudence* [*or skill*] *ſhall preſume to interpret Holy Scripture in matters of Faith or Manners pertaining to edification of Chriſtian Doctrine, wreſting it to his own ſences, againſt that ſence which our Holy Mother the Church doth, or hath held* [*to whom it belongs to judge of the true ſence and interpretation of Holy Scriptures*] *or alſo againſt the unanimous conſent of the Fathers?* Conc. Trid. Seſſ. 4.

This is that which the *Roman Catholick Church* teaches concerning her *Authority* of interpreting controverted *Texts* of *Scripture*. No more then this is any *Catholick* obliged to believe. Now I leave it to your conſcience whether you can think it a ſufficient *Ground* for you to break from her *Communion* upon this quarrel, becauſe ſhe judges more fit that the judgement of the *whole Body* of *Teachers* and *Governours* appointed by *God* in her, ſhould prevail againſt your ſingle judgment, or that of a few *Apoſtat Miniſters*: Eſpecially conſidering the *Promiſes* made by *our Lord* to his *Apoſtles* and their lawful *Succeſſours*, that *his Spirit ſhould remain with them and direct them into all Truth, till the end of the world*, ſo as that *the gates of Hell* [that is, ſay the *Fathers*, *Hereſies*] *ſhould never pre-*

Jo. 16. 13. Mat. 16. 18.

Prot. I see it is in vain to contradict this.

§. 61. *Cath.* Let us next proceed to what the *Church* has determined touching the *Priviledges* and *Authority* of the *Prime Pastour* the *Bishop of Rome.* Thus then we read in the *Confession* of *Faith* collected by the *Pope* himself out of the *Council* of *Trent*, *I acknowledge the Holy Catholick and Apostolick Roman Church to be the Mother and Mistress of all Churches: and I promise true Obedience to the Bishops of Rome, Successour of St.* Peter *Prince of the Apostles, and Vicar of Jesus Christ.* Here the *See Apostolick* being acknowledged the *Mother* and *Mistress* of all *Churches*, and the *Pope Vicar of Christ*, his universal *Jurisdiction* is therein acknowledged. Which *Jurisdiction*, or *Authority*, we are not to suppose to be arbitrary and unlimitted: but (as we read in a Canon of the *Council* of *Florence* consented to by the *Emperour*, *Patriark* and other *Bishops* of *Greece*) *to be exercised* [καθ' ὃν τρόπον καὶ ἐν τοῖς κανόσι, &c.] *after the manner as is also contained in the Gests of Oecumenical Councils and Sacred Canons.* And such a *Primacy* invested with *Authority* as this the *General Council* of *Chalcedon* (admitted by *Protestants*) does acknowledge in *him:* which is also attested by *Tradition*, and practice from the beginning.

Bullæ Pii P. 4.

Conc. Flor.

§. 62 Now the necessity of such a *standing Authority* in *Gods Church* is thus grounded. The *absolutely Supream Ecclesiastical Authority*, against

which can lye no *Appeal*, is confeſſedly reſiding in a *lawful General Council*, by which all *Debates* whatſoever may be determined, all neceſſary *Laws* enacted, *&c.* But it being a matter of infinite difficulty, eſpecially ſince the diviſion of the *Roman Empire*, to bring together ſo vaſt an *Aſſembly* from all Regions, and yet *Unity*, eſſential to the *Church*, being alwaies to be preſerved, which cannot be done without a *ſupereminent Government* alwaies exiſtent, hence it is come to paſs that the *ſupream Biſhop* and *Succeſſour* of the *Prince of the Apoſtles*, has even from the beginning been acknowledged this *ſupereminent Governour* through all the whole *Church*, to take care that the common eſtabliſhed *Laws*, former *Definitions* and *Deciſions* of the *Church* be every where obſerved and profeſſed; to prevent any innovations in *Doctrine*, and alſo to end *Controverſies* among *Catholicks* (if any ariſe) at leaſt by ſilencing contentious *Diſputes* till a *General Council* may further conſider them: by which all Schiſms are prevented; and alſo *Hereſies*, that is any *Doctrines* that are declared by this ſupream *Paſtour* contrary to former *Church-definitions*, perpetually cruſhed: and laſtly to judge *in cauſis majoribus*, when quarrells ariſe among *Patriarks*, *Metropolitans*, &c.

Thus ſtands the caſe: and now I appeal to your own Conſcience, whether you can imagine any other *Expedient* for preſerving a general Peace and *Unity in Gods Church*: And whether

if you were appointed, and also enabled, to frame such a *Church* as was necessarily to continue alwaies *One Body*, Reason it self would not dictate the same Order to you. *Experience* shews that all *Divisions* both in the *West* and *East* are to be ascribed to mens renouncing *Obedience* to this *Common Governour*.

§. 63. *Prot.* Truly Sir, I cannot but acknowledge that to preserve *Order* and *Peace* in so vast a Body as the *Church* is, there must of necessity be a *Government*; and if *Government* then *Subordination* and consequently an established *Supream Governour*. And now methinks, reflecting upon *Ecclesiastical History*, I see clearly that such an orderly *Government* was settled in the *Church* by the *Apostles* themselves. For if, as some among us pretend, the same *Apostles* had intended no *Supereminence* of *Bishops* above *Presbyters*, and no degrees of authority among *Bishops*, it could not possibly have happened, that a few unarmed *Bishops*, not assisted by *Secular Power*, should, so immediately after the *Apostles*, have subdued such a world of *Presbyters*, formerly supposed their equals, to their *Jurisdiction*, and no marks be left in any antient *Writers* to shew that those *Presbyters* resisted, or so much as complained against such an *usurpation* and *tyranny*. And the like may be said touching the *Subordination* of simple *Bishops* to *Metropolitans*, *Primats*, *Patriarks*; and of all these to the *Supream Pastour*: Though probably those *Titles* came into the *Church*

Church in poſteriour ages. Therefore upon due conſideration I cannot deny but my averſion to ſuch and ſo qualified an *Authority* of the *Biſhop* of *Rome*, as you ſay is moderated by the *Churches Deciſion*, is very much abated.

Cath. Since therefore you now ſee a way how to avoid danger from this (to you formerly) *Rock of offence*, I may, I ſuppoſe, proceed to the following Points of *Controverſie* touching the *Holy Euchariſt*, *&c.*

§. 64. 3. *Of the* Popes *Temporal Authority and Juriſdiction.*

Prot. No, *Sir*, You go too faſt: For, though I am perſwaded that our firſt *Reformers* with all their *Rhetorick* ſhould not have drawn me with them out of the *Church*, upon this *Motive* of oppoſing ſuch an Authority in the Pope, as has been acknowledged by *General Councils*, and the ordinary *Exerciſe* of it to be regulated by approved *Canons*, ſince, I ſuppoſe ſuch *Authority* regards only *Eccleſiaſtical Affairs*. But your *Church* will not be contented with this: for ſhe will extend it alſo to *Temporal matters*, even to the diſpoſing of *Kingdoms*, depoſing of *Princes*, abſolving *Subjects* from their natural *Allegiance* expreſly commanded in Holy Scripture, *&c.*

Cath. Where do you find that our *Church* inveſts the *Pope* with ſuch an *Authority?*

Prot. I cannot diſtinctly tell you that: but of this I am aſſured that the *Pope* challenges it, and as by *Divine Right.*

Cath.

Cath. How do you ground ſuch an aſſurance? you will not ſurely eſteem this to be an irrefragrable *Proof* thereof, becauſe ſome of his *Predeceſſours* have challenged it, when as for above a thouſand years before them not any precedent *Pope* ever pretended to it.

But let it be ſuppoſed that the preſent *Pope* did now challenge it: Will you not live in a *Community* in which the *Governour* challenges more then you will grant to be his due.

Prot. No truly: eſpecially if that *Authority*, to which he pretended, endangers the ruine of *Kingdoms*, or the utter baniſhment of *Peace* every where. For ſuch an *Authority*, I am ſure, was never eſtabliſhed on earth by our *Saviour*, who is the *Prince of Peace*. And that which makes me aſſured hereof is this, becauſe if Chriſt had had ſuch an intention of diſſolving the *Frame* of all *Civil Government* through the world, he would have left in *Scripture*, or *Tradition*, moſt expreſs proofs of ſuch his will, in a matter of that infinite importance: whereas the quite contrary rather appears.

Cath. You ſay well. But will you run out of the *Church* in caſe a *Pope* ſhould chance to challenge more then his due, when perhaps no obligation lies upon you to ſubmit to ſuch *Authority* challenged by him, or to acknowledge the juſtice of it?

Prot. Dare you diſacknowledge this *Authority*?

§. 65. *Cath.* What I acknowledge or diſac-

knowledge is not material. But to rectify your miſtake, I will ſincerely acquaint you with the whole matter as it ſtands at this day: and thence you may collect what muſt be required from you, in caſe you are a *Catholick*.

Prot. You will much oblige me therein.

Cath. Then, it cannot be denyed that (beſides that *Temporal Power* indeed belonging to the *Pope* within his own *Dominions*, of which he is now the *Temporal Soveraign*) ſeveral *Popes* in former times have both Challenged, and actually exerciſed an unlimitted *Temporal Juriſdiction* over other *Kingdoms* and *Empires*. Which *Juriſdiction*, if it hath not been expreſly acknowledged as juſt, yet it hath been ſometimes ſubmitted to by *Kings*, either obnoxious and unable to reſiſt, or deſirous to make uſe of it for their own advantage againſt Enemies or Rebels. Several examples hereof remain in our *Records*, particularly during the *Raigns* of *King John* and *Henry the third*. But generally *Princes*, when freed from ſuch exigences, have reſolutely and ſtoutly reſiſted ſuch pretentions of the *Roman Court*.

If we now deſcend to latter times, and caſt our view on the preſent ſtate of *Chriſtendom*, we ſhall find *Kings* and *ſtates* ſo far from admitting ſuch an exhorbitant forrain *Juriſdiction* to be exerciſed or acknowledged within their *Dominions*, that not any of them will permit *Reſcripts*, *Bulls* or *Mandats* from *Rome*,

though regarding even Eccleſiaſtical affairs (unleſs touching private inferiour perſons) to be publiſhed, & much leſs executed within their *ſtates*, till examined and approved in their reſpective *Counſels*.

Nay more then this: even the *Canons* of *Reformation* preſcribed by the *Generall Council of Trent*, as far as they are ſuſpected to entrench upon the *Temporal Power of Princes*, have always been refuſed to be admitted in *France*, the Pope not only knowing, but expreſly allowing ſuch refuſal; as appears by the *Bull* of *Pope Clement* the VIIIth. ſent to King *Henry the fourth*, at his reception into the *Church*, and recited by *Cardinal Perron* in his Epiſtles: in which *Bull* we find this *Clauſe*; *His Majeſty ſhall effectually take order that the Council of Trent be publiſhed and admitted in all things, Excepting only (at your moſt earneſt Supplication and Petition) thoſe things, if there be any ſuch, which cannot be put in execution without a real diſturbance of publick tranquility.*

Perron in Ambaſſ.

The *King* of *Spain* likewiſe, though believed to be more compliant with the *Court of Rome*, being ſollicited by the *Pope* to publiſh and admit the ſame *Council* in his *Belgick Provinces*, though he willingly yielded thereto, yet he did it not without this additional *Clauſe* adjoyned,

Epiſt. Margaretæ Gubernatricis ad Archiepiſcopem Camerac.

Touching

Touching the Regalities, Rights, Prerogatives and Preeminences of his Majeſty, his Vaſſals, Eſtates and Subjects; the Laycal Juriſdiction hitherto uſed, the Right of Lay-Patronage, the Right of Nomination, Hearing of cauſes in the poſſeſſory matter of Benefices, Tithes poſſeſſed or pretended to by Seculars, &c. in regard of all ſuch things his Majeſties intention is that proceedings ſhall go on as hitherto they have done, without changing any thing at all &c. So neceſſarily ſcrupulous are *Chriſtian Princes* to prevent the leaſt diminution of their *Temporal Rights* and *Priviledges*. & Reſponſis ejuſd.

More lately likewiſe when certain *Authours* of one *Order* publiſhed ſeveral *Treatiſes*, in which they endeavoured to exalt to the height the *Popes Juriſdiction Univerſal in Temporal affairs*, thoſe *Books* were cenſured and condemned by many *Catholick Univerſities*, and committed to the fire by *Publick Authority*, the *Pope* not being ignorant hereof. And moreover (which perhaps is yet more conſiderable) the *Superiour General* of the ſaid *Religious Order*, even in *Rome* it ſelf, publiſhed an *Edict* (known to all *Chriſtendom*) by which *he ſtrictly forbad his Subjects, under moſt heavy Cenſures, to maintain ſuch a Temporal Juriſdiction of the Pope, either in Books, Sermons or Diſputations.* Now that which makes this ſo ſolemn a *Prohibition* of more weight is this, that whereas the foreſaid *Authours* earneſtly contended to prove that all

Chriſtians were obliged to believe the *Popes Right* to ſuch *Authority*, as *an Article of our Chriſtian Faith*, the ſaid *General*, by publiſhing his *Prohibitory Edict*, clearly ſhewed that he renounced the *Belief* of ſuch a *Doctrine*: For otherwiſe, Who but an *Antichriſt* would ſo ſeverely under a penalty of *Excommunication* forbid the teaching or defending an *Article of Faith*? And moreover in a *General Chapter* not long after aſſembled, the ſaid *Prohibition* was ratified by all *Superiours* of the ſame *Order*, as their own *Writers* teſtifie.

Prot. I muſt needs confeſs that *Chriſtian Princes*, and *Subjects* too, are much beholding to that Worthy *General* for his prudence and zeal to prevent occaſions of tumults and Seditions. Notwithſtanding it ſeems to me that *Princes* are not yet ſecure: for though the ſaid *Doctrine* ſhould ceaſe to be eſteemed an *Article* of *Faith*, why may it not be defended as an *Opinion*, at leaſt *Speculatively probable*? and if ſo, a ſlender *Probability* will have force but too great to raiſe and foment *Rebellions*, when diſcontents are multiplied among the people.

§. 66. *Cath.* You are much deceived, *Sir.* For beſides that you may be ſure that *Princes* will never permit their *Authority* to be rendred *queſtionable*, the very pretending ſuch a *Doctrine* to be only *Probable*, is equivalently to grant that it is *no Authority at all*: Since every one knows, that a meer *probable Title* againſt a long-eſtabliſhed

eſtabliſhed poſſeſſion (ſuch as is that of *Princes* for their *Temporal Soveraignty*) is in *Law* and *Reaſon* accounted *no Title:* and conſequently none who have any ſence of *Chriſtianity* will ever ſeek, with the horrible Scandal of *Religion*, to inſtill ſuch a manifeſtly unjuſt incentive to *Rebellion* into the minds of *Chriſtians*.

And now, *Sir*, I beſeech you to conſider things ſeriouſly, and then judge with what injuſtice and cruelty our whole *Religion* and *Church* is condemned, as teaching *Treaſon* and *Rebellion*, and this only for a few private mens *Writings*, ſo generally abhorred by our ſelves.

Prot. All I can ſay hereto is, that for as much as concerns my ſelf, I will be no longer an accuſer of your *Church* in this matter. Proceed therefore if you pleaſe, to the other following *Points*.

4. *Of the Real Preſence and Tranſubſtantiation.*

§. 67. *Cath.* The next Point of *Catholick Doctrine*, oppoſed by all *Sectaries*, regards the *Holy Euchariſt*. Their rage againſt the former is indeed greater, becauſe intereſt is more concerned in it: but a greater advantage for ſeducing the ignorant people they make of this, becauſe they permit them to judge of this moſt *dreadful Myſtery* by their outward *Senſes*, which, *Catholicks*, inſtructed by *Holy Fathers*, tell them are not to be believed here.

In the *Euchariſt* the firſt matter of *Diſpute*,

and ground of the reſt, is the *Catholick Doctrine touching the Real Preſence of our Lords Body on the Altar after Conſecration of the Symbols*, thus declared in the *Confeſſion of* Pope *Pius the fourth*, out of the *Council of Trent*, *I profeſs that in the moſt Holy Sacrament of the Euchariſt is preſent truly and ſubſtantially the Body and the Blood, together with the Soul and Divinity of our Lord Jeſus Chriſt: And that there is made a Converſion of the whole Subſtance of the Bread into his Body, and of the whole Subſtance of the Wine into his Blood: Which Converſion the Catholick Church calls Tranſubſtantiation.*

This *Article* of our Belief is to us ſolidly eſtabliſhed on the Words of *Inſtitution*, *THIS IS MY BODY:* which Words without any figurative explication are repeated alike by three *Evangeliſts* and the *Apoſtle Saint* Paul: therefore we believe, following univerſal *Tradition*, that our *Lord* ſincerely meant as he ſpake; and becauſe we believe ſo, we are hated.

Prot. But how can you expect that we ſhould aſſent hereto, ſince our *Senſes* contradict it?

§. 68. *Cath.* You cannot ſay however that our *Senſes* are deceived: for in this great *Myſtery* they have a right perception of their proper *Objects*, to wit, *Colour*, *Extention*, *Figure*, &c. Neither I ſuppoſe, will you ſay that the judgment which *Reaſon* from the Senſes collects, is always infallible. For if ſo, then (for example) our *Saviour* whilſt living on earth ſhould

have been judged a meer Man: And the *Angells*, appearing to *Lot* and his daughters, no *Angells* but meer men: for ſo would *Reaſon*, relying on the outward Senſes, have judged.

Prot. But in theſe examples *Divine Revelation* expreſly teaches the contrary.

Cath. Then if in the preſent caſe you were aſſured by *Divine Revelation* that *God* by a ſupernatural *Power* did on the *Prieſts* conſecrating the *Symbols* produce a real *Change* of the *Outward Elements* into the *Body* and *Blood* of *Chriſt*, you would believe *God* againſt your Senſes.

Prot. I ſhould no doubt.

§. 69. *Cath.* Can you have a greater aſſurance hereof, then the expreſs Words of *Chriſt* literally underſtood by the Conſtant *Tradition* of all *Churches* in all ages?

Prot. Such an aſſurance truly would to me be ſufficient.

Cath. Then, ſince we are not met here to mannage a formal *Diſpute*, give me leave to deſire you ſeriouſly to peruſe what has paſſed very lately in Writings on this Argument between *Monſier Arnauld* a Doctour of *Sorbon*, and the moſt ſubtle of the *Huguenot Miniſters* called *Monſieur Claude*. There, beſides Teſtimonies of *Antiquity*, you will find our *Catholick Doctrine* acknowledged by the *Prime Biſhops* of *Greece*, *Muſcovy*, *Armenia*, and many other *Oriental Sects*, who by their *Atteſtations*, ſubſcribed with their Names before *Witneſſes*, have

profeſſed that the Doctrine touching the *Real Preſence* and *Change* of the *Viſible Elements* into the very *Body* and *Blood* of *Chriſt*, is the conſtant *Doctrine* of all their reſpective *Congregations*, and that it has been ſo delivered to them by their *Anceſtours* from the beginning.

Prot. Truly Sir. if this appear to me, I ſhall not trouble my ſelf with Doubts or Objections from *School Philosophy*; nor examine the [πως] *How* ſuch a change is made: which *Examination* hath been long ſince condemned by St. *Cyrill* of *Alexandria*, but humbly ſubmit my judgment and aſſent to what *God* has revealed, as I do alſo in the *Myſteries* of the *Bleſſed Trinity*, the *Incarnation &c.* For indeed I find that the *Doctrine* touching the *Holy Euchariſt* has from the beginning been delivered as a *Myſtery* alſo incomprehenſible by natural *Reaſon*.

§.70. *Cath.* You may add hereto, that even the *Calviniſts* themſelves, though the moſt perverſe Enemies to this *Myſtery*, yet afford a conſiderable *Proof* of it againſt themſelves. For ſeeing clearly the *Tradition* touching the *Reall Preſence* ſo fully atteſted in the Writings of the *Holy Fathers* and in *Ancient Councils*, they, even when they endeavonr with moſt eagerneſs to oppoſe it, oppoſe it in language counterfeiting that of *Antiqnity*; ſo aſhamed are they to renounce both the ſenſe and expreſſions too, of the *Primitive Church*.

This

This may be obſerved not only in the *Polemical* Writings of *Meſtrezat*, *Aubertin* and others of their *Champions*, but even in their *Catechiſme* and ſimple *Confeſſion* of their *Faith*. For, there we read; That *our Saviour nouriſhes and quickens us with the ſubſtance of his Body and Blood*, That *he is given us in the Sacrament according to his proper Subſtance*; And that, *though he be truly communicated to us both by Baptiſme and the Goſpel*; *Yet that is only in part, and not entirely* [ſo that it ſeems, in the *Euchariſt* they receive him whole and *entirely*.] Moreover, that *the Body of the Lord Jeſus, in as much as it hath been once offered in Sacrifice to reconcile us to God, it is now* [in the Euchariſt] *given us to rectify us that we have part in that reconciliation.*

Confeſſ. de Foy: Art. 36. Catech: Dimanch 53. Ib. 52. Ibid.

§. 71. And as for *Engliſh Proteſtants* the time was within mans memory, when not only the *Prelates* of this *Church* (without *Huguenotical hypocriſy*) delivered their *Belief* of this *Myſtery* in expreſſions very *Catholick*; but his *Majeſties* learned and wiſe *Grand-Father* giving the world an account of the Faith of that *Church* of which he was the *Head*, delivers it thus, *We acknowledge a Preſence* [of Chriſt in the Sacrament *no leſs true, then you* [Roman Catholicks:] *but we dare*

Epiſt. ad Cardin. Perron.

not determin the manner of it. Neither truly dare we *Catholicks.* Thus learned *Proteſtants* wrote and ſpoke before this laſt, worſe then *Zuinglian Reformation* and new *Rubrick*: ſince which time the *Engliſh Church* has permitted all fanatical ſectaries to make her a brocher of all their frenzies, and a juſtifier of *Doctrins* which devour her very vitals.

Prot. Enough of this, Sir, Be pleaſed now to proceed to the next Point.

5. *Of Adoration of Chriſt in the Holy Euchariſt.*

§. 72. *Cath.* The next controverted Doctrine, regatds the *Adoration of Chriſt in the Holy Sacrament.* Concerning which the ſumm of the *Churches Faith* is comprized in this her Deciſion; *Whoſoever ſhall ſay, that Chriſt the only begotten Son of God ought not to be adored in the Holy Sacrament of the Euchariſt with the Supream Worſhip* [*Latria*] *even external--And that his Adorers are Idolaters, let him be Anathema.*

Concil. Trid. Seſs. 13. can. 6.

Now the Doctrine touching the *Reall Preſence*, being once eſtabliſhed, will ſufficiently juſtify this: for certainly it is not only lawful, but our *Duty* to adore *Chriſt* whereever he is truly preſent. And conſequently this *Practice* of *Adoring our Lord in his Sacrament* is by the ſame *Univerſal Tradition* delivered, and ordained in all *Publique Liturgies*, both of the *Grecian*

Grecian and other *Oriental Churches.*

§ 73. But the great, and too willing miſtake of our *Adverſaries* is, that they impute to us the *Adoration* of the *Viſible Elements*: Whereas the proper *Object* of our *Worſhip* is not any Viſible thing, Nay, we do not terminate our Worſhip preciſely in the *Body* of *Chriſt* which we beleive inviſibly preſent: The proper *Object* of our *worſhip* is the *Perſon of Chriſt God and Man* veiled under the *Viſible Elements.* So that in caſe it ſhould happen through ſome incapacity in the Miniſter, or defect in the manner or matter, that the Elements ſhould not be effectually conſecrated, and yet we, (beleiving *Chriſts Body* to be *Sacramentally preſent*,) ſhould ſo worſhip him, in this indeed would be a circumſtantiall miſtake, but here would be no *Idolatry*, nor indeed any fault in us, the *Error* being ſuppoſed undiſcoverable by us. The reaſon is, becauſe the Belief of the *Preſence of Chriſts Body* is truly grounded on *Divine* Revelation; and not a fond fancy ſuch as was that of the *Manicheans* worſhiping *Chriſt* as peculiarly preſent in the *Sun*, or of the *Iſraelites* conceiveing *God* to be peculiarly preſent in the *Calves at Bethel.* And to this you may ſee *Daille* yeilding his conſent, in his *Apology* for the *Reformed* Churches, the eleventh Chapter.

It is obſervable with what ſtrange and unreaſonable

unreaſonable partiality the *Calviniſts* treat *Catholicks* in this *Point*: They give their judgment that there is no dangerous Venome in the *Doctrine* of the *Lutherans* touching this matter, and therefore have *Synodically* granted them admiſſion to their *Cene* which the *Lutherans* ſcorn. Now the *Lutherans* profeſs the *Real Preſence* of *Chriſts Body* together with the *Bread*: and ſome of them acknowledg *Adoration* due to him there. So that to a *Calviniſts* conſcience the ſame, or a worſe *Doctrine* held by a *Sectary* looſes all its poyſon: it is only dangerous to believe what the *Church* teaches. Yea thoſe very *Calviniſts* acknowledg alſo, that if *Chriſt* be in ſuch a ſpecial manner really preſent, *Adoration* would be due to him. Some *Lutherans* deny this. But whether they affirm or deny any thing, upon condition they will ſtay out of *Gods Church*, they ſhall be welcome *Brethren* to Calviniſts.

Prot. Truly ſuch a diſ-ingenuous want of Honeſty and ſuch intereſſed Compliance is very juſtly to be condemned. You may now proceed.

6. *Of the Sacrifice and Oblation of Chriſts Body on the Alter.*

§. 74. *Cath.* The next *Point*, with regard to the *Holy Euchariſt*, quarrelled at by *Proteſtants*, is our *Doctrine* touching the *Sacrifice of Chriſts Body on the Alter*: Concerning which the ſumm of the Chur-

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ches Deciſion is as followeth: *I profeſs that in the Maſs is offered to God a true, proper and propitiatory Sacrifice for the Living & the dead. By which Sacrifice that bloody Sacrifice performed once on the Croſs is repreſented, and the memory of it remains till the end of the world: the ſaving vertue thereof is alſo applyed for the remiſſion of thoſe ſins which are dayly committed by us.* P. IV. Concil. Trid. Seſs. 22. c. 1.

All *Catholicks* receive this *Deciſion*, as it lyes: As for *School-men*, they according to their cuſtome, raiſe a world of unneceſſary *Diſputes*, which are no where ſo multiplyed as on this *incomprehenſible Myſtery* of the *Holy Euchariſt*. But as many of their *Queſtions* ſeem no way neceſſary, ſo no *Catholicks* are obliged to their *Deciſſions*.

§. 75. *Proteſtants* ſet themſelves againſt this *Sacrifice*, upon a meer miſtake of the *Term*, which they will needs affirm to imply an *Immolation*: and thereupon argue, that the *Roman Church* manifeſtly contradicts the *Author* of the *Epiſtle* to the *Hebrews* who affirms that *Chriſt hath now once in the end of the world appeared to put away ſin by the Sacrifice of himſelf.* And that *he was once offered to bear the ſins of many*: and thence concludes the abſolute *Perfection* of that *one Sacrifice* of *Chriſt* once offered, which did not *Hebr.* 9. 26. *Ib.* 28.

need be be repeated, as the *Legall Sacrifices* did.

Bnt this pretended *Contradiction* will quickly vanish, if we consider that though the *Sacrifice* made by *Christ* did accomplish all sorts of *Sacrifices* and *Oblations* in the *Law*, yet the forementioned *Divine Authour* in a special manner compares it to that great *Anniversary Sacrifice* of general *Propitiation*, in which after the killing of the beast, the *High Priest* alone, and only once every year, carryed the *Blood* into the *Holy of Holies*, and there sprinkled it before *God*. In like manner did our *Saviour* after his bloody *Sacrifice* on the *Cross*, ascending into *Heaven* by his own blood

Ib. 12. entred into the most *Holy place*, *having obtained eternal redemption for us*.

Now these *two Acts* of *Priesthood* are by his commission in a sort, repeated by his *Servants* whom he hath ordained *Priests* in his *Church*, and who according to *Saint Augustins* expression are [*propriissimé Sacerdotes*] *in a most proper Sense Sacrificing Priests*. For answerably to the *Act* of *Immolation*, their *Sacrifice* on the *Altar* is only *Representative* and *Commemorative*, and expressed by *Separating the Body from the Blood*. Yet so, that it is not barely a *Sign* of *Christs death*, for that alone would not be sufficient to entitle it a *Sacrifice*: but it also contains the *Victim* whose death is represented. And again with regard

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to *Chriſts* offring and preſenting to his *Father* his *crucified Body* in the moſt *Holy place*, or *Higheſt Heaven*, his *Prieſts* truly and properly preſent and *Offer* to *Almighty God the ſame Body* and *Blood* really preſent on the *Holy Altar*, as a *Propitiation for the Living and the Dead*. Which *Propitiation* is not at all injurious to that *Propitiation* and *Eternal Redemption purchaſed for us by our Saviour*, ſince it receives all its virtue from his *bloody Sacrifice*, being inſtituted for an *Application* of the ſaid *Redemption*. For thus alſo in an inferiour degree the ſame *Propitiation* is applyed to us by other *Sacraments*, as *Baptiſm*, *Penitance*, and *Abſolution*, and *Extream Unction*, yea alſo by the *Word* preached, *&c.* And thus much even the *French Calviniſts* do acknowledge in their *Cene*, as hath been ſhewed. Now I deſire you to judge what prejudice can come by the various appplications of *Chriſts Merits*.

Prot. There ſeems to me now no ſuch great difficulty in admitting a *Relative Sacrifice*, and a *proper Oblation*. Therefore you need not enlarge this *Point* any further.

7. *Of Communion under One Species.*

§. 76. *Cath.* The laſt Subject of *Proteſtants* quarrels againſt the *Church*, with relation to the *Holy Euchariſt*, *is her Ordaining to the Laity, Communion under one Speeies only.*

Now it is acknowledged that, as our *Saviour* inſtituted this *Sacrament* in both *Species*, ſo for many ages together, it was, in *publick Commu-*

nions, received accordingly: I say, in *Publick Communions*: for in other private occasions, as in *Sickness*, at *Sea*, and generally among the devout *Inhabitants of Deserts*, it was otherwise: yet these, receiving in *One Species* only, did not esteem themselves deprived of any virtue pertaining to the integrity of the *Sacrament*: And the reason is, because they generally believed (as the Church has now declared) that *it is most true, that as much is contained in each Species, as under both: for whole & entire Christ does exist under the Species of Bread, and under every particle of that Species: in like manner whole Christ does exist under the Species of Wine, and under its parts* [when separated.] Upon this ground the *Church* without intending the least prejudice to her *Children*, has thought fit, for avoiding many inconveniencies and irreverencies which did frequently occur by the negligence and confusion of such vast multitudes of *Communicants* receiving the *Blood* also, that all, excepting the *Priest* who celebrated, should content themselves in *Publick Communions*, as from the beginning *Christians* did in Private, with our *Lords Body* only under the *Species of Bread*, which is not obnoxious to the like inconveniencies, considering that hereby they should not be loosers of any part of the *Blessing*.

§. 77, This regards the *Holy Eucharist* considered as a *Sacrament*. But as it is a *Sacrifice*, both the *Species* are necessary to the constitution of it, it being ordained to represent the

Death

Death of *Chriſt* by ſhedding his *Blood*: Which repreſentation is made by *Conſecrating* and *offring* both the *Body and Blood ſeparatly*.

Matters ſtanding thus, it concerns you much to conſider whether this be a juſt cauſe of your *Separation* from the *Catholick Church* in which you might have been partaker truly aud really of the precious Body of Chriſt: Whereas in *Congregations* divided from her, you, inſtead of the *Body* and *Blood* of our Saviour, muſt content your ſelf with a morſel of meer *bread* and a ſup of *wine*.

Prot. I will, by *Gods* aſſiſtance, think ſeriouſly on this. In the mean time you may proceed to the following *Points*.

8. *Of Sacramental Confeſſion, Penitance and Satisfaction.*

§. 78. *Cath.* The next *Catholick Doctrine* ſeverely cenſured by you, as an invention of the *Clergys ambition*, is the *Obligation impoſed by the Catholick Church on her ſubjects to Confeſs their Mortal ſins, aud to ſubmit to ſatisfactions for them; according to this Canon, Whoſoever ſhall deny Sacramental Confeſſion to have been inſtituted by Divine Law, or to be neceſſary to Salvation: Or ſhall affirm that the manner of Confeſſion ſecretly to the Prieſt alone (which the Catholick Church from the beginning hath always, and ſtill doth obſerve) is diſagreeing from the inſtitution and command of Chriſt, and that it is a human invention; Let him be*

This *Duty* of *Confeſſion of ſins* ſeems by this *Canon* referred to that *Commiſſion* and *Priviledge* given by our *Saviour* to his *Apoſtles* and their *Succeſſours*, *Whoſe ſoever ſins ye remit, they are remitted; and whoſe ſoever ſins ye retain, they are retained*: As likewiſe to the Precept of Saint *James*, *Confeſs your ſins one to another*:

Joh. 20. 23. *Mat.* 18. 18. *Jam.* 5. 16.

Which *Texts* have been alwaies interpreted by the *Holy Fathers* in the ſame ſenſe. The univerſal *Practice* likewiſe of the *Jewiſh Synagogue* conformable hereto adds a conſiderable weight to induce us to a perſwaſion that it is by *Divine Inſtitution*. For how can it be imagined that by any humane invention a *Duty* ſo burthenſom to fleſh and blood, and to our *Natural Pride*, could have been introduced generally into the *Church*, without ſparing the awfull *Majeſty* of *Kings* and *Modeſty* of *Queens*, by an unarmed *Eccleſiaſtical Power*, the *Pope* himſelf alſo owing ſuch Submiſſion to a ſimple *Preiſt*?

§. 79. The ground of the neceſſity of this *Sacrament* is, becauſe thoſe who by *Baptiſm* having ſubmitted themſelves to the *Churches Authority*, afterwards do violate the *Laws* of the *Goſpel*, ought to undergo the judgment of the ſame *Church* in the *Tribunal of Penance*, where ſhe exerciſes the *Power* given her of *remitting and retaining ſins*. Now ſuch judgment is eſteemed

as

as given by *Jeſus Chriſt* himſelf, by whom and in whoſe place his *Prieſts* are appointed *Judges*. It is this *inviſible High Prieſt* who after *Confeſſion*, *Sorrow* and *Satisfaction* interiourly abſolves the *Penitent*, whilſt the *Prieſt* exerciſes the exteriour *Miniſtery*, as a *Subordinate Judge*, without whoſe concurrence Sins ſhall not be remitted.

§. 80. As for *Satisfactions* impoſed after *Confeſſion*, they, according to the *Churches* expreſſion, regard only *Temporal Pains* due to our *Sins*; She does not teach that we can ſatisfie *God* for the guilt even of *Venial Sins*, or for *Eternal Pains*. Moreover ſhe declares, that *theſe Satisfactions are accepted of God through* the *Merits of Chriſt*: and that *they do no way obſcure the benefit of Chriſts death*. For *Chriſt* by his death has ſo ſatisfied for our ſins, that it is *Gods* pleaſure his ſatisfaction ſhould not produce its full effects, till it be by us particularly applyed in the uſe of his *Sacraments* and works worthy of *Penance*: to which *Works* his *Merits* being linked, and not otherwiſe, our *Satisfactions* will be accepted by him, through his pure *Grace* and *Mercy*. *Conc. Trid. Seſſ. 14. Can. 13. 14.*

The *Lutherans*, who ſeem ſo only to rely on *Chriſts Paſſion* for the remiſſion of their Sins, doubt not yet to profeſs that a previous *Faith* is neceſſary thereto, for ſuch as are come to the age of diſcretion, and *Baptiſm* for Infants. The difference then between us is, that they pretend

to be juſtified by a *Dead Faith*, and we by a *Living*. Now therefore adviſe with your ſelf whether you would forſake Gods *Church* rather then ſubmit your ſelf to a *Duty*, without which that eminent *Priviledge* given by our *Lord* to his *Miniſters* for the general good of his people, of remitting Sins, becomes vain and of no effect.

Prot. I will ſeriouſly think on this: and now expect what you will ſay concerning the other Articles.

9. *Of Indulgences.*

§. 81. *Cath.* I will, if you think good, in the next place treat of the *Point* touching *Indulgences*, by reaſon of its affinity to the former.

Prot. I leave the *Method* to your own choice.

Cath. Concerning *Indulgences* then the *Church* hath thus delivered her ſenſe: *Since the Power of giving Indulgences hath been beſtowed on the Church by Jeſus Chriſt, and that She hath made uſe of this Power, divinely left her, from antient times: the Holy Synod teaches and commends the uſe of Indulgences, as very beneficial to all Chriſtian people, and approved by the Authority of other Holy Synods; and that they ought to be retained in the Church: And denounceth Anathema againſt thoſe who aſſert that they are unprofitable; or deny that there is a Power of giving them in the Church. Notwithſtanding the Synod admoniſhes that the granting of them be done with great moderation, according to the antient and approved Cuſtome of the*

Concil. Triden Seſſ. 25.

the Church; for fear leſt by two great a remiſneſs Eccleſiaſtical Diſcipline be weakned.

Thus we are taught by the *Church*. And certain it is that there is not any *Point* of *Catholick Faith* which, taken ſimply according to the *Churches* own expreſſion, is more evident, as to the *Truth* of it, and leſs offenſive, as to the *uſe*, then is this touching *Indulgences*. Yet after all, there is not any one *Point* ſo embroyled by *Controvertiſts* diſputing for and againſt *Inferences* and *Interpretations* made by ſeveral *Schoolmen*, which have occaſioned moſt horrible *Scandalls* by *abuſes* committed in *Practiſe*: This having been the firſt occaſion of *Luthers* revolting and *Schiſm*.

§. 82. Now foraſmuch as regards the proper, neceſſary ſence of this *Canon*, thoſe very *Schoolmen* who advance the virtue of *Indulgences* much beyond what will be allowed by many very learned *Catholicks*, yet do acknowledge that the *Church* by her *Deciſion* obliges us to believe as of *Faith* only this, *viz. That only ſuch a Power of conferring Indulgences has been left by our Lord to his Church as from ancient times has been practiſed and approved by former Synods, intending thoſe that are uſually cited to that purpoſe*, as the *firſt* of *Nicea*, Can. 11. of *Neocæſarea* Can. 3. of *Laodicea*, Can. 1. and 2. the *Fourth* of *Carthage*, Cap. 75. and of *Agdes*, Can. 6. in all which *Synods* we only find this, that it was

Suarez.
Vaſquez.

alwaies lawful and uſual for *Biſhops* to remit to their *Penitents* ſome part of thoſe *Canonical Penances* which were inflicted for certain crimes, in caſe the life and laudable converſation of the *Penitent* did ſeem to deſerve ſo great a favour; or if by ſuch *indulgence* they thought requiſite to encourage weaker *Chriſtians* in times of *Perſecution* to ſuffer for the *Faith*.

Hence appears, that whatſoever beyond this, we read in *Catholick Writers*, as touching the remiſſion of any pain due to Sin in the judgment of *God*, or after death in *Purgatory*, or touching certain clauſes in the *Bulls* of ſome *Popes*; or touching the *Churches Treaſure* conſiſting of the Merit of Chriſt alone, as ſome, or of the *Merits* of *Saints* joyned to thoſe of *Chriſt*, as others conceive, *&c.* not any of theſe are neceſſary *Points* of *Catholick Faith*.

Thus in effect the *Catholick Church* requires no more to be aſſented to, but what is taught and practiſed by every *Congregation* of *Chriſtians* upon *Earth*. All *Sects* even *Fanatieks* and *Quakers*, denounce *Cenſures* againſt *Delinquents*. Muſt all thoſe *Cenſures* alwaies have their full effect? Is no mercy to be extended to humble, contrite *Penitents*? Shall no difference be made between Sinners converted, and thoſe that are remorſleſs? This is contrary to humane Nature and the practiſe of all mankind. Therefore ſurely you would not forſake the *Catholick Church* for allowing that which all *Chriſtians*

§. 83. *Prot.* If this were all that the *Roman Church* teaches concerning *Indulgences*, they are much to blame who condemn her. But the general *Practiſe* therein contradicts you. Do we not ſee the virtue of *Indulgences* extended to the other world? Do we not ſee in the tenour of promulgated *Plenary Indulgences* all Sinners promiſed *Remiſſion*, and *Heaven* too for a few *Prayers* recited, for viſiting a certain number of *Churches*, or diſburſing a ſmall ſum of Money? *Quid ergo verba audio, cum facta videam?*

Cath. All that you alledge being confeſſed, what prejudice can that bring to you or me? I told you that ſeveral *School-men* in their *Speculations* do attribute more to *Indulgences* then the *Church* gives them warrant for? and this they themſelves aeknowledge. So it fares in all *Religions*, that *Opinions* do in number far exced *Articles of Faith*. No wonder therefore if *Popes* do enlarge their *Graces* according to the meaſure of *Opinions*, not condemned. And who can juſtly blame them, ſince they themſelves reap no profit by all the *Alms* given? Indeed in the former *Ages* great *Scandal* was given by the avarice of ſuch as publiſhed *Indulgences*, and collected the charitable *Alms* of devout people. Of which *Scandal* the *Church* taking notice, *utterly aboliſhed that Office, and commanded Biſhops in ſuch occaſions to aſſume from* Concil. Trid. Seſſ. 21. de

H

Reform. *among the Canons of their reſpective*
c. 9. *Churches to be Collectors of Alms, with-*
all ſtrictly forbidding them to accept
any reward at all for their labour.

§. 84 Matters ſtanding thus, what harm flows to any by *Indulgences* ſo publiſhed? Though perhaps not one in a hundred gains the full vertue of ſuch *Indulgences*, yet ſomething they do certainly gain; ſome reward they will reap from performing the good actions enjoyned, which probably would otherwiſe never have been done by many. However, they looſe nothing at all. They are taught, not to expect remiſſion of unrepented ſins, or to gain *Heaven* by an *Indulgence*: for none are capable of the fruit thereof, but ſuch as have with *Contrition* confeſſed their ſins; and received *abſolution*, and conſequently are in the ſtate of *Grace*, but yet remain obnoxious to temporal puniſhments, from which an *Indulgence*, duely made uſe of, doth free them.

§. 85. One incommodity indeed may juſtly be apprehended by a too profuſe and frequent conceſſion of *Indulgences*, which is *the enervating of Eccleſiaſtical Diſcipline*: to prevent which the *Church* (as I ſaid in the entrance into this Point) expreſly and earneſtly *admoniſhes that the granting of them may be done with great moderation according to the antient and approved Cuſtom of the Church* Ibid: Seſs. 25.

Now

Now if all this care will not yet ſatisfy you, however ſurely you will have no excuſe for leaving the *Church* upon this account, becauſe though there be never ſo many miſtakes or abuſes in the ordinary teaching of *Private Doctours*, and common practice about *Indulgences*, you will not need to concern your ſelf in any of them; ſince if you think fit, you may keep your money in your purſe, perform your *Devotions* in your private Cloſet, endeavour to fulfil all *Canonical Penances* which have been, or, by the utmoſt rigour of *Eccleſiaſtical Diſcipline*, ought to have been impoſed on you for all your ſins, and ſo freely abſtain all your life time from making uſe of an *Indulgence*.

Prot. Enough hath been ſaid on this ſubject: proceed, if you think fit, to the next.

10. *Of Juſtification, and Merit of Good Works.*

§. 86. *Cath.* After the diſcourſing of *Confeſſion*, *Penance*, and *Indulgence* it will be ſeaſonable and proper to treat of the *Fruit* ariſing from, or by occaſion of them, which is the *Merit of Good works* and *Juſtification*. There is ſcarce any *Point* of *Catholick Doctrine* from which *Proteſtants* have ſought greater advantage to multiply fooliſh *Books* and ſenceleſs *Sermons*, then this touching *Juſtification*: and oft it falls out that their zealous *Invectives* againſt the *Church* are then moſt loud and

and bitter, when explaining themſelves, they preſently agree with the *Churches ſenſe*. Of this, as ſoon as I have ſincerely acquainted you with our *Catholick Doctrine*, I am content you ſhould be the Judge.

§. 87. Firſt then, it is acknowledged that the *Church* teaches, That *men are juſtified (indeed) by the imputation of Chriſts Juſtice, and by Remiſſion of their ſins: but not by theſe only, ſo as to exclude Grace and Charity ſhed abroad in their hearts by the Holy Ghoſt*: that is, in effect, That *God* does not juſtify nor remit ſins to perſons while they perſiſt in their ſins and in a hatred of *him*. Again the *Church*, making uſe of the ordinary expreſſion of the *Holy Fathers*, teaches, *That a perſon juſtified truly* merits *eternal Life by his good Works*.

Concil. Trid. Seſs. 6. can. 11.

Ib. can. 34.

Now this word *Merit* (the word, I ſay, but not the true ſenſe of it when they will permit us to explain it) is very offenſive to *Proteſtants*. But you having obliged your ſelf to avoid partiality, will judge of the *Churches ſenſe* by what ſhe further adds for explication of this *Point*; and for clearing her ſelf from the imputation of encouraging men to glority themſelves, and to truſt in their own abilities for purchaſing remiſſion of ſins and ſalvation.

§. 97. Thus then *ſhe* further teaches. *It is*

neceſſary to believe that ſins neither are, nor ever have been remitted, but by Divine Mercy freely extended to us, for [the merits of] *Jeſus Chriſt.* Ib. c. 9.

Again, We are ſaid to be juſtified freely, becauſe not any of thoſe things which precede our Juſtification, whether Faith or Works, can merit that Grace. Ib. c. 8. Ib. c. 16.

In the third place, *Eternal life ought to be propoſed to the Children of God, both as a free Grace mercifully promiſed to them through Jeſus Chriſt; and alſo as a Recompence which is faithfully rendred to their Good Works and Merits, by vertue of that Promiſe.* Fourthly *although in Holy Scriptures ſo much is attributed to Good Works, that Jeſus Chriſt himſelf promiſes that a Cup of cold water given to the poor ſhall not fail of a Reward, and that the Apoſtle teſtifies that our light and momentary tribulation worketh for us a far more exceeding, eternal weight of glory; Yet God forbid that a Chriſtian ſhould either truſt or glory in himſelf, and not in the Lord, whoſe Goodneſs towards all men is ſo great that he is pleaſed, that the Free Gifts beſtowed by him on them ſhould be their Merits.* Ibid.

I will add only one paſſage more, out of a great heap, to the like effect. *We, who of our ſelves, as of our ſelves, can do nothing, by our Lords cooperation, who gives us ſtrength, can do all things:* Ib. Seſs. 14. cap. 8.

Thus

Thus man hath nothing in himself for which he can glory, but all our glorying is in Christ in whom we live, in whom we merit, in whom we satisfy, bringing forth fruits worthy of Repentance, which fruits take their vertue from him are offered to the Father by him, and accepted of the Father for him.

Thus are we instructed by the *Church* in the *Council of Trent* and moreover in the *Canon* of the *Holy Mass* we are taught thus to pray. *Mercifully vouchsafe, O God, to admit us into the Society of thy Apostles and Martyrs, not weighing our Merits, but pardoning our offences through Jesus Christ.*

Can. Miss.

§. 89. Can you now say, Sir, that the *Roman Church* teacheth her Children to glorifie themselves, and to rely upon their own *Merits*, or indeed to esteem their *Merits* to be their own? she must cancel the whole *Scripture* if she would affirm that *without* a good life and *Holiness we may see God*: Or if she would affirm that *God* has not obliged himself by a world of *Promises* to reward our Good Works with Happiness infinitely exceeding the value of them.

But withall to preserve in our hearts that most essential virtue of our *Christian Profession*, *Humility*, She further *instructs us, that* our Works as *Merits*, are the *pure free Gifts* of *God* and effects of his meer *Grace*, which alone affords

ords them all their value: *That* they are accepted and rewarded by *God*, only for the *Merits* of *Jeſus Chriſt*. Yea further, *that* our Natural Corruption ſtill remaining, and mingling it ſelf in our beſt actions, we can have no aſſurance that they are indeed ſuch as *God* has promiſed to reward: And however, that though we now ſtand, yet we have no aſſurance that we ſhall not fall. In a word the whole Subſtance of her *Doctrine* touching the preſent Subject directs us *to work out our Salvation with fear and trembling*; and *when we have done all we can, to acknowledge our ſelves unprofitable Servants*, having only done our duty (if we have indeed done that) and conſequently if *God* do reward us, it is to be aſcribed to his own free *Goodneſs* and *Grace*, in which alone we place our truſt, and not at all in our own imperfect *Merits*.

§. 90. And now, Sir, judge whether the *Roman Church* teaching theſe *Doctrines* can with any ſhew be accuſed or ſuſpected to have a deſign to nouriſh Spiritual *Pride* in her Children; and whether the firſt contrivers of *Schiſm* had reaſon to publiſh to the world, as the principal grounnd of their rupture, this *Article* of *Juſtification* and *Good Works*; and in oppoſition to her, to make the people believe that the *Faith* by which they are to be juſtified muſt be a ſtrong reſolute *Fancy*, of their *Election*, and an aſſurance of their Salvation; that a holy life has

no influence therein; yea that *Good Works do rather harm then good*; and laſtly, that this monſtrous kind of *new invented Faith* once had, can never be loſt again, nor their right to heaven prejudiced by never ſo many, or never ſo heynous crimes. Among them there is no *working our Salvation with fear and trembling*. Aſſurance of Salvation in them annihilates the great *Chriſtian* virtue of *Hope*. Thus in the midſt of a world of Sins they will be aſſured of Salvation, to which Aſſurance *Catholicks* dare not pretend in the midſt of all their *Mortifications*, *Humiliations*, and aſſiduous *Devotions*. Since therefore, *Sir*, you are ſo afraid of *Pride*, as indeed we have all reaſon to be, be you the *Judge* which of theſe *Parties* affords you beſt means to avoid it, and ſo, beſt deſerves your Choice.

Luth.

Prot. A ſhort conſideration will ſerve the turn for that purpoſe. Be pleaſed to proceed.

11. *Of Invocation of Saints.*

§. 91. The next *Point* cenſured by you is the *Churches* Doctrine touching *Invocation of Saints*: thus expreſſed in the *Council of Trent*, *It is good and profitable to call upon the Saints, and to have recourſe to their prayers, ayd and aſſiſtance, whereby to obtain from God many benefits by the Merits of his Son Jeſus Chriſt, who is our Redeemer and Saviour.*

Concil. Trid. Seſſ. 25.

In

In this *Point* I ſhall briefly offer to you theſe conſiderations, 1. That it is a general *Tradition* of *Gods Church* from the beginning, and not contradicted by ſober *Proteſtants*, that glorified *Saints* do inceſſantly Pray for the Militant *Church* on earth. 2. It is unqueſtionable that we may deſire to receive benefit in particular by ſuch their *Prayers*. 3. That it contradicts all reaſon and modeſty in our *Adverſaries* to charge the addreſſing our *Petitions* to them for that purpoſe with the horrible crime of *Idolatry*, ſince we do no otherwiſe beg the *Interceſſion* of *Saints*, then we do that of our ſinful Brethren alive, acknowledging *God* alone to be the Authour and fountain of all good.

§. 92. Hence it follows that the worſt title that malice it ſelf can with any ſhew of reaſon affix to this our Practice is, that it may be eſteemed *ſuperfluous*, in caſe it can be demonſtrated, that *Saints* at ſuch a diſtance cannot hear nor know our *Requeſts* in particular. Yet neither would this enervate the *Churches Doctrine* or *Practice*; which by eminent *Divines* is proved to be *Eſtius.* laudable and profitable, though they did not always hear us: neither indeed has the *Church* any where determined her Belief, that they do ſo. But *laſtly*, if it be the *Church* her ſelf, and not ſome private *Catholick Writers*, that you would queſtion about this ſubject; obſerve, that in her publick *Liturgy* and

Maſſ

Maſs, celebrated on all the *Feaſts* of *Saints*, ſhe continually addreſſes her *Petitions* directly to *God* alone, deſiring him to grant us ſuch ſpecial *Bleſſings* by the *Interceſſion* of ſuch and ſuch *Saints*. Now it cannot be doubted but that *Charity* and mutual aſſiſtance among fellow-members of the ſame Body is very acceptable to *God* whenſoever and whereſoever performed. We are taught to *believe a Communion of Saints:* we doubt not of their Charity to us: our *Communion* therefore with them muſt be to teſtify our joy for their *Happineſs*, and our aſſurance that their *Interceſſions* for us are more prevalent with *God*, then the *Prayers* of our living imperfect Brethren: Therefore ſince we may and ought, on occaſions to beg theſe, and to deſire *God* to hear them for our good, much rather ſurely ought we to do the ſame with regard to the glorified *Saints*. I leave it therefore to your conſcience whether you can judge that a ſeparation from *Gods Church* on this quarrel can be juſtified.

Prot. At leaſt I ſhall never hereafter impute *Idolatry* to *her* for this *Practice*.

12. *Of Veneration of Images and Relicks of Saints.*

§. 93. *Cath.* The next *Point* of *Catholick Doctrine*, and which has an affinity with the laſt, regards the Veneration due to *Holy Images* and *Relicks*, which is equally cenſured by *Pro-*

teſtants. It is thus expreſſed in the *Confeſſion* of *Faith* ſet down by *Pope Pius the fourth.* *I do moſt firmly aſſert that the Images of Chriſt, of the Virgin-Mother of God, as likewiſe of other Saints are to be had and retained, and due honour and Veneration to be given to them, and alſo to their Relicks,* *Bull. Pij. P. IV.*

§. 94. Now to juſtify the uſe which *Catholicks* make of Images, the *Veneration* due to them, and that ſuch *Veneration* is moſt unjuſtly and calumniouſly by ſome *Proteſtants* interpreted to be *Idolatry* will be no hard task to perform.

For common reaſon and the experience of all mankind inſtruct us, that men do naturally deſire and delight to think or talk oft on ſuch things paſt, or perſons abſent from whom they have received ſome Signal benefit, and much more if they expect an addition of like benefits. But beſides this, if the very thinking or ſpeaking of them with affection be it ſelf a *Duty* advantagious to us, and conducing to our happineſs, we will thank any perſon, and we will think it reaſonable to furniſh our ſelves with ſuch expedients as are proper to put us oft in mind of them: which we therefore regard in a far other manner, then we do ſuch things as repreſent to us only indifferent *Objects.* Is not this, *Sir,* ſuitable to *Reaſon?*

Prot. Truly it ſeems ſo to me.

Cath. Then I deſire you to examine your ſelf, and tell me, if whilſt your thoughts are employed on vain, or perhaps ſinful objects, one ſhould on a ſudden hold before your eyes a *Crucifix* containing the *Hiſtory* of our *Saviours Paſſion*, would not the ſight thereof recall your mind to the contemplation of an *Object* more noble, more heavenly, to meditate on which would be very beneficial to you?

Prot. No doubt it would.

Cath. Again, may not one glance of your eye thereon ſo refreſh your *Memory* as in a moment to make you call to mind as much of the *Story*, as perhaps the reading of a long *Chapter* in the *Goſpel* would do?

Prot. That may be granted.

§. 94. *Cath.* May it not likewiſe have the ſame effect, and be yet more helpful to ignorant perſons who cannot read, and have weak Memories?

Prot. It may doubtleſs.

§. 95. *Cath.* And are not ſuch repreſentations, beſide refreſhing the memory, proper alſo to raiſe in your mind holy affections of love and gratitude to our Saviour?

Prot. It is confeſſed: But what is all this to *worſhiping* or *adoring* a *Crucifix* or other Image?

Cath. Sir, I deſire you, ſince theſe terms of *Adoring* and *Worſhiping* in our common *Engliſh* are uſually made to import the *Supreme Ho-*

Honour due to *God* alone, that you would not (in imitation of your *libelling Controvertiſts*, whoſe only aym is, by any arts to render our *Religion* odious to unwary Readers, make uſe of them in this argument: But take the Churches own expreſſion, & call the reſpect we bear to Sacred Images and Relicks, *Honour*, *Reverence* or *Veneration*.

Prot. I am Content.

§. 97. *Cath* Then, *Sir*, give me leave to ask you, Whether it is not another kind of ſpecial regard which we have to *Sacred* and *Heavenly Objects*, from that we bear to *profane?* as for example, Can you think fit to do all the ſame things in a *Church*, which you would have no Scruple to do in your houſe, or in an unclean place?

Prot. No doubt, a difference is to be made.

Cath. And would you not judge that perſon injurious to our *Saviour*, or to his *Bleſſed Mother*, who ſhould deface, ſpit upon, or defile the *Pictures* of either of them? And on the other ſide, whether ſeeing another reverently kiſſing either of them, you would not collect thereby that he bore reſpect to the glorious *Perſons* repreſented?

Prot. Let all this be granted.

Cath. And would you call ſuch a reverent behaviour of the latter perſon, *Idolatry*; eſpecially when he (with the Church) profeſſes that *he acknowledges no kind of virtue or Divinity in them for which they ſhould be honoured, or that any thing* Concil. Trid. Seſſ. 25.

thing is to be begg'd of them, or any truſt to be put in them: which acknowledgment the Church it ſelf requires from him?

Prot. I confeſs, I ſee there no *Marks* of *Idolatry*: but on the contrary, an expreſs renouncing of it.

§. 98. *Cath.* Well, *Sir*, *ſince* then *Sacred things* are otherwiſe to be regarded, then *common* and *profane*; and again, *ſince* our *Saviour* and his *Saints* may receive teſtimonies of our Love and Duty, as likewiſe of Hatred and Scorn, by our very outward behaviour ſhewed to their *Repreſentations*; Moreover, *Since* it is that by *Repreſentations* we are put in mind of Perſons and things highly conducing to our happineſs, and which we cannot without our great prejudice neglect or forget; and laſtly, *Since* by them the ignorant alſo may very commodiouſly be inſtructed; and *likewiſe* good affections may by them be raiſed in all our minds; Would you rather forſake the *Communion* of the *Church*, then, with her, acknowledg, that *due honour and Veneration is to be exhibited to them?*

Prot. I have no Scruple to allow thus much.

Cath. Then ſurely you will have leſs ſcruple to allow the ſame Veneration to the very *Bodies*, *Members*, or other *Relicks* of *Saints*.

Prot. Be it acknowledged: and proceed.

13. *Of Prayer for the* Dead, *and* Purgatory.

§. 99. *Cath.* In the next place we will conſider

der what you object againſt the *Churches* Doctrine touching *Prayer for the Dead*, which implyes a State in them alterable to the better by our *Prayers*, *Alms*, &c. for them: Which State is by the *Church* called *Purgatory*. Now it ſeems to me a wonderful thing that you ſhould quarrel with *Gods Church*, ſo as to think *Communion* with *her* unlawful, becauſe ſhe is charitable and compaſſionate to her fellow-members, as ſhe believes, ſtanding in great need of her aſſiſtance.

§ 100. *Prot.* That which we principally reprehend in this *Practice* is, that your *Church*, without any Warrant from *Gods Word*, will impoſe this burthen on us.

Cath. If you had not diſmembred that *Book* of *Scripture* which the *Church* once put into your hands, you would have found this Duty of *Prayer* and *offering Sacrifice for the faithful departed* expreſly commended and practiſed, even by the *Jewiſh Synagogue* long before our *Saviour* came into this world. So that your *Argument* is like that of your *Patriarck Luther*, who could not find in *Scripture* Juſtification by Works after he had torn the *Epiſtle* of *St. James* out of his *Book*. 2 *Maccab.* 12. 43, 44.

§. 101. Notwithſtanding even in your *Scripture* you find that, *no unclean thing can enter into the Kingdom of God.* Neither have you any the leaſt ground to believe that *Chriſtians* full of many unrepented imperfections are perfectly cleanſed by

Dying: Therefore unleſs after *Death* there be a place where they may be purified, you moſt cruelly thruſt them, without hope of redemption, into Hell.

And this you do in contradiction to the greateſt *Cloud of Witneſſes* that, I think, ever gave teſtimony to any *Divine Verity*. For beſides a world of paſſages ſprinkled in the Works of the *Holy Fathers*, among whom ſome have writen *Books* on purpoſe to enforce this *Charitable Duty* towards the *Dead*, there never was any *Church* ſince *Chriſt*, beſides yours, which in their *Publick Liturgies* did not employ their *Devotions* and *Sacrifices* for the comfort and aſſiſtance of their *Dead Brethren*: Yea even your *Engliſh Liturgy* is accuſed by *Presbyterians* and *Fanatieks* of the ſame *criminal Charity*.

§. 102. And as for the *place* it ſelf, in which we believe them to be detained, ſtiled by the Church, *Purgatory*; what a deal of unneceſſary trouble do your *Controvertiſts* give themſelves in diſputing againſt the *fire of Purgatory*, & touching the Nature, intenſion and duration of the pains ſuffered there: none of which are defined or mentioned in the *Churches Deciſion?*

§. 103. Your partiality is likewiſe very unreaſonable in this matter. For *Calvin* is by you generally eſteemed a *Patriark* of great Authority among all your *Sects*; who notwithſtanding aſſigns to the Souls of the Faithful after death *a certain place out of Hea-*

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ven: in which they expect (ſaith he) *the fruition of Glory promiſed them, ſo that all things remain in ſuſpence until the coming of our Saviour to Judgment.* Calvin. Inſti. lib. 3. c. 25. §. 6.

Now this ſo tedious ſuſpenſion and anxious expectation of an *Object* vehemently deſired, muſt needs be more grievous then a ſhort ſuffering in *Purgatory*, where probably ſuch a delayed expectation makes the principal torment, and where perhaps the ſufferings of many, leſs imperfect Souls, may be leſs tormenting then ſome pains ſuffred in this life. Yet becauſe *Calvin* will not call this his fancied place, *Purgatory*, he is *Orthodox*, and the *Church* only erroneous. He is *Orthodox* teeching in a manner, the very ſame *Doctrine* taught by the *Church*, and yet men can have the conſcience to forſake the *Church* that they may learn her Doctrine abroad in a *ſchiſmatical Congregation.*

Prot. Such partiality truly I cannot approve.

Cath. Theſe are the *Catholick Doctrines* mentioned by you as evidently contradicting *Scripture*, and invented to promote *Ambition* and *Avarice* in the *Catholick Clergy.* And beſides theſe, other *Points of Controverſie* there are, which though not charged with ſuch an imputation, yet are eſteemed by you of moment, ſufficient to drive you out of *Gods Church.* Do you think good that we ſhould take notice of theſe alſo?

Prot. Yes.

14. *Of Celibacy of Prieſts.*

§. 104. *Cath.* The *firſt* then that I will mention ſhall be the *Churches Ordonnance* touching *Celibacy* of *Prieſts.* It is confeſſed by us that this is only an *Eccleſiaſtical Conſtitution*: It is alſo confeſſed by the moſt eminent among you, that if your *Clergy* would ſubmit to ſuch a *Conſtitution*, *Eccleſiaſticall affairs* would be better ordered. If they ſay, that *all men have not the Gift of Continence*; they may be told, that in caſe any one of them wants this *Gift*, why does he intrude himſelf into the Office of a *Spiritual Paſtour?* Who compels him thereto? Yet withall the ſame perſon in his younger days, had the *Gift* of *Continence*, whilſt he enjoyed a ſubſiſtence by a *Fellowſhip* in the *Univerſity*; Does then his Approaching to the *Alter* expell that *Gift?* or does *Ordination* make a wife neceſſary in theſe latter days only, whereas never any former *Chriſtian Church*, not in *Greece* it ſelf, would permit any perſon, after made a *Prieſt*, to marry? Even thoſe very *Councils* forbad this, which permitted marryed men to receive *Prieſthood.* If therefore there be among them *a want of this Gift of Continence*, it is their own fault: generally ſpeaking, they want it, becauſe they are unwilling to enjoy it, and will not make uſe of *Prayer*, *Reading*, *Abſtinence*, *Solitude*, and other means proper to continue it.

And

And will you, *Sir*, leave *Gods Church*, becauſe thoſe whom *God* hath appointed to take care of your ſoul, have not, neither deſire to have Wives?

Prot. Go on to the next *Point.*

15. *Of abſtinence from fleſh enjoyned in Faſting.*

§. 105. *Cath.* As not in the former *Conſtitution*, ſo neither in this by which the *Church commands Abſtinence from fleſh on dayes of Faſting*, can you have any pretention to impute to our *Church*, as we may to yours, that ſhe favours carnal affections? In the *former*, her *Clergy* impoſed on themſelves alone the burden of renouncing all, even otherwiſe lawful, ſatisfactions to the fleſh: And for this you, who are nothing concern'd, will be angry, and forſake a *Church* becauſe *Mortification* is practiced by the *Paſtours* in it. In this *latter Ordonance* ſhe indeed, I mean her *Clergy*, reſtrain in ſome meaſure the appetites of the *Layty*, but they do not in the mean time favour themſelves. If it were not good for our *Souls* to abate the intemperance of our *Bodies*, *Eccleſiaſticks* would not afflict themſelves by practiſing it: And if it be good, *Laicks* are to blame to find fault with it.

§. 106. However, I cannot judge you ſo unreaſonable as to joyn with your hot-headed *Controvertiſts* and *Preachers*, who for theſe

two

two *Ordinances* ſake impute to our *Church* the teaching of *the Doctrine of Devils, in forbidding to marry, and commanding to abſtain from meats*--ſince it is manifeſt that theſe *Heretieks*, of whom *Saint Paul* propheſied, and which appaered ſhortly after in the *Church*, utterly condemned *Marriage* in all, as an abomination in it ſelf: and taught that all *Creatures* having life are compoſed of particles of the *evil Deity*, and therefore to be had in execration. Now, *Sir*, can you obſerve any affinity between theſe *Doctrines*, and thoſe of the *Catholick Church*, teaching that *Marriage is honourable in all*, who are called to it; but yet that *Virginity eſpecially* in perſons conſecrated to *God*, is better: And again, that all *Gods creatures are good, and to be received with thanksgiving*, but yet on ſome few days when we are for the good of our *Souls* to ſubdue our carnal *Luſts*, fermenting in our *Bodies*, it is expedient to abſtain from ſome more nouriſhing meats, though otherwiſe in themſelves lawful and good?

1. *Tim* 4. 1.

Prot. I am ſufficiently perſwaded *Saint Paul* never intended you in that *Propheſie*. And now, *Sir*, it will not be neceſſary you ſhould trouble your ſelf about any other Points debated among us: None of which (as neither indeed the two laſt) being of ſuch moment, as to oblige any one to break from any *Churches*

ches Communion at all: Since all the *Doubts* concerning them consist in this, *Whether a single Christian may safely judge himself wiser and holyer then the Church.*

Cath. God Almighty establish in your heart a love of his Truth and Peace. And now for a *farewel*, give me leave to add a few considerations touching the general argument of both our *Discourses.*

Prot. I give it willingly.

§. 107. *Cath.* Then, *Sir*, you may remember how at our last meeting I told you that it was the common *artifice* of your *Controvertists*, when they are charged with *Schism*, to delay the examination of that most important *Point*, till the *Greek Calends*, that is, till all other particular *Controversies* be debated to their satisfaction, which will never be. But now I must alter the expression, and tell you, it is not so much a voluntary *artifice*, as pure necessity that put them, and you, upon that unreasonable *Method.*

§. 108. When a *Catholick* is examined why he is so, an *Answer* is readily suggested to him, that it concerns the safety of his Soul to be a member of that *Church* which from his *Creed* he learns to be *Holy and Catholick:* and that the *Roman* is such, having all the *Marks* by which the only *true Church* is characterized in *Scripture.* He answers directly to the *Question*, without comparing particular *Tenents* of his *Church* with those of other divided *Congregations*

ons, which requires much Study and learning beyond the ability of ordinary *Catholicks*: whereas the moſt ſimple are unqueſtionably perſwaded of the *Authority* of their *Church* and that keeps them ſafe in it, againſt all the captious *Objections* of *Sectaries* endeavouring to ſhake their *Faith* in particular *Doctrins*, the juſtifying of which they leave to their *Teachers* and *Governours*.

§. 109. But a *Proteſtant* being examined, *Why* (for example) *he is a Member of the Church of England*, it never enters into his thoughts to juſtify his *Church* by the *Marks of Unity*, *Antiquity*, *Succeſſion*, *Univerſality*, &c. nor does he pretend that his *Church* has any *Authority* from *Chriſt* to oblige him to believe *her* rather then any *Fanatick Congregations*; for *ſhe her ſelf* will not ſuffer him to ſay ſo. What does he then? Truly he leaves his *Church* in a deſperately forlorn condition; he never thinks of her, though ſhe be the only ſubject of the *Queſtion*, but diverts his fancy to ſpy out faults and errours elſwhere, comforting himſelf with a perſwaſion that he has found them; though perhaps he be not able to penetrate into, or truly ſtate one *Point* of *Controverſie*.

And this *illogical Method*, *Sir*, you have obſerved in this *Diſcourſe*: and as *illogical* as it is, I am confident you cannot mend it: for doubtleſs if you could have furniſhed your ſelf out of your *Anti-catholick Writers*, or if your ſelf could

could invent any ſpecious *Arguments* to recommend to any mans liking, or eſteem the *Church* of which you profeſs your ſelf a *Member*, you would not have neglected the doing it; you would not have been quite ſilent in the only matter which you were concerned to prove.

Now, Sir, I am not deſirous to take advantage againſt you from your paſt *Method* of proceeding. Take your own time to think better of it, and if it be your pleaſure that we may have *a third Meeting*, I ſhall willingly expect a direct *Anſwer* to my Queſtion, *Why are you ſtill a Proteſtant?*

Prot. I will through *Gods Grace* ſeriouſly think on this: and I will either provide a ſatisfactory *Anſwer*, as you require, or give you leave to conclude, that my eyes are opened to ſee the true *Catholick Church*, of which I will live and dye a faithful *Member*.

§. 110. *Cath. Gods Holy Spirit direct you.* And be pleaſed to take this *Admonition* with you: That unleſs you can find out a way to demonſtrate the *Proteſtant Church*, in whoſe *Communion* you have hitherto lived, to be a true *Member incorporated into that Catholick Church*, which (unleſs the *Creed* be falſe) had a being before *Proteſtancy* was heard of, and ſo continues the ſame, your Soul is in evident danger, unleſs you forſake her: It will neceſſarily follow alſo (except ſuch a *Demonſtration* can be produced) that, without furrher examination,

all thoſe ſpecial *Doctrins*, which you have hitherto triumphed in, as *Chriſtian Verities*, are certainly illuſions and errours, becauſe not profeſſed in the ſame *Catholick Church*,

1 *Tim.* 3. 15. *which* alone is *the Pillar and Ground of Truth, and whoſe Teaching whoſoever will not hear* (and believe)

Mat. 18. 17. is, by our *Saviours* ſentence, *to be eſteemed as a Heathen and Publican.*

§. 111. And indeed, to deal plainly with you, it was more then you could juſtly challenge in the preſent occaſion, that I ſhould have the compliance ſo far, as to attend unto the charges and accuſations laid by you againſt the ſpecial *Doctrins* of the *Catholick Church*: for ſuch accuſations could have no place in an *Anſwer* to be made to the *Queſtion* propoſed in the beginning. Indeed if I had now (as may be done another time) preciſely imputed *Hereſie* to you, it might have been proper for you to juſtifie your particular *Tenents*, and alſo to recriminate. But it was only the *Crime* of *Schiſm* that I laid to the Charge of *Proteſtant Churches*, and therefore asked you the Queſtion, *Why are you a Proteſtant?* Now to this *Queſtion*, thus intended, no *Anſwer* can be proper but ſuch an one by which you ſhall endeavour to demonſtrate that the *Proteſtant Church*, in whoſe *Communion* you live, is not *Schiſmatical*, that it is not divided from the *Catholick Church* which never

never did nor never ſhall fayl, and that it has all the *Marks* which declare a *Church* to be *Catholick*. This you have not done: and no wonder, Since you can find no help for ſuch a purpoſe from any of your *Writers*. And yet till that can be done, all other Diſputes are to no purpoſe, neither can *Catholicks* be obliged to engage themſelves in them: or if they do ſo, it is only to ſhew you that, being evidently and confeſſedly *Schiſmaticks*, you are alſo *Hereticks*.

§. 112. Now, Sir, Since I am aſſured you will find it utterly impoſſible for you, this way, to excuſe any of your lately erected *Churches* from the guilt of *Schiſm*; if ſtill notwithſtanding you will reſolve to perſiſt divided from that *Catholick Church*, which has been deſerted by them all, my fear is that for the ſtupifying of your Conſcience, you will think it neceſſary to make uſe of that, lately ſo cryed up, *Socinian Opiat*, I mean, that deſperate *Principle*, *That Schiſm is one of thoſe Theological Scar-crows, with which thoſe who hold a party in Religion uſe to fright away ſuch as making enquiry into it, are ready to relinquiſh and oppoſe it, if it either appear erroneous, or ſuſpicious. Whereas whoſoever ſhall, with a true and unpretended Conſcience, perſwade himſelf, or but ſuſpect, that the Church requires a Profeſſion of falſe Doctrine, or conformity to unlawful Practiſes*

Hule's Diſcourſe of Schiſm.

[*and of this each particular perſon muſt be the Judge*] *in ſuch a caſe he not only may, but is, obliged to ſeparate from the Church: and by ſuch Separation not he, but the Church, is guilty of Schiſm.* Now, Sir, is not this *Principle* a *Preſervative* of ſoveraign virtue againſt all remorſe of Conſcience for *Schiſm* or *Hereſie?*

Prot. But what would you have a man ſo perſwaded, or ſo ſuſpecting *Errours* and *Miſdemeanors* to be in the *Church*, to do?

Cath. I redily enough grant, that in ſuch a Caſe the man muſt neither profeſs, nor do any thing againſt his preſent conſcience: And conſequently, I do not ſay, he muſt ſeparate, but if the *Church* for his obſtinate diſobedience ſhall caſt him out, he muſt be patient. But the truth is, his caſe is deplorable, for every way he is expoſed to extreameſt danger. If he conforms againſt conſcience, he ſins mortally by damnable *Hypocriſie*. If he refuſes to conform, that is, to ſubmit his private *perſwaſion*, or *Suſpicion*, to the *Teaching* of the *Church* [I mean, the *Catholick Church*] his ſin is yet more heynous, being a rebellious *Diſobedience* to the higheſt and *moſt Divinely eſtabliſhed Authority* upon Earth, from the guilt of which *Diſobedience* no dictates of conſcience, how unpretended ſoever, can acquit him. Otherwiſe none but falſe Hypocrites and ſubtile pretenders of conſcience can be guilty either of Schiſm or Hereſie: yea, the prouder men are, the more ſelf-conceited of

their own judgments, and more addicted to entertain ſuſpition and contempt of their periors, the more innocent they ſhall be. that a full *perſwaſion*, or, it ſeems, but *ſuſpition* that any *Heretical Doctrines* are *Orthodox*, will excuſe all Hereticks, even the moſt blaſphemous, from all guilt and danger, and moreover, at the end of the account the *Governours* and lawful *Teachers* appointed by *God* in his *Church*, in caſe they excommunicate ſuch *Orthodox Hereticks*, muſt alone be eſteemed *Hereticks* and *Schiſmaticks*, only for teaching Truth and doing their Duty.

§. 114. Indeed, if he who called *Schiſm* a *Theological Scar-crow* had intended to apply that Expreſſion to ſingle divided *Churches*, whoſe birth has perhaps been within mans memory, and particularly to the *Church of England* (ſome Fundamental *Doctrins* whereof, to my knowledge, he did not aſſent to, and whoſe *Eccleſiaſtical Government* he did not approve) his *Aſſertion* may be juſtified to be grounded on Reaſon. For who can tell how a *Separation* from any of them can be called *Schiſm*; or *Tenents* contradicting theirs, *Hereſie?* They all mutually favour one another with the Title of *Pure Reformed* and Sufficiently *Orthodox Churches*: So that in which ſoever among them any one ſhall live, and from which ſoever of them any one ſhall think fit to depart, as liking another better, this, according to their common grounds,

muſt be accounted a matter, in a manner, indifferent, and however there is in it no danger of incurring the guilt of *Schiſm*, ſo it be done with an *unpretended Conſcience*. It ſeems therefore to me an Act unjuſt and unſuitable to the grounds of *Pure Reformation* in ſome late *Prelatical Writers*, who charge with the Crime of *Schiſm* their tender Conſcienced *Orthodox Brethren* for deſerting their *Communion*: as it was anciently in the *Donatiſts*, thoſe *Arch-contrivers* of *Schiſms* for doing the ſame to the *Primianiſts*, *Maximianiſts* and *Rogatiſts*, ſubdivided Sects, Spawned from them.

It is plain therefore that among all *Reformed Congregations*, *Schiſm* is a meer *Scar-crow*, and the like may be ſaid of *Hereſie*: And the reaſon is, becauſe both *Hereſie* and *Schiſm* muſt include an oppoſition to that *Church* only which can juſtly challenge an *Authority* to determin what *Doctrins* are true and neceſſary to be believed by all *Chriſtians*, and to oblige all under penalty of *Anathema's* to joyn in her *Communion*: Which *Authority* only belongs to the *Catholick Church*, and which is not ſo much as pretended to by any *Reformed Congregations*.

§. 115. Hence it neceſſarily follows, that the entertaining a *perſwaſion* that the *Catholick Church* (to which *God* hath made a *Promiſe that he will lead her into all Truth*) is guilty of Errours, can proceed only from an exceſs of

Spiritual Pride: But it is moreover Ἀσυνεσία, an obſtruction of Reaſon, upon a meer *ſuſpicion* of ſuch *Errors*, to eſteem one's Self obliged to ſeparate from her *Communion*. But ſo peſtilent is the Nature of Spiritual Sins, that though all men condemn them, and moſt men are deeply ſtained with them, yet not any one can ſee them in himſelf. Where ſhall we find an uſuring Oppreſſor acknowledge himſelf Covetous? or an ambitious man, proud? So never did any *Schiſmatick* ſay, or think himſelf Such. He acknowledges that he *ſeparates* from the *Church*, and boaſts of it: yet he will not endure to be eſteemed a *Schiſmatick*, as if Sin lurked only in the *Greek* expreſſion. *Epiphan. Diut.*

To conclude, Unleſs you will impute to all the *Antient Councils* and *Holy Fathers* of *Gods Church* not only the utmoſt extremity of ignorance and folly, but likewiſe a baſe partial intereſſedneſs, and moſt execrable *Tyranny* in denouncing *Anathema's* againſt *Diſſenters* and *Separatiſts*, you will judge a *Separation* from *Catholick Communion* to be no vain *Theological Scar-crow*. Such a ſleight Opinion of the harmleſneſs of *Schiſm* was not firſt branched in this Age. *Saint Auguſtine* will inform us, that in his days, *There were ſome who ſaid, We thought it made no matter where* (that is, in what Communion) *we preſerved the Faith of Chriſt:* *Aug. Epiſt.* 48.

But (ſaith he) *thanks be given to our Lord, who hath gathered us from ſeparation, and hath made manifeſt to us, that this is a thing pleaſing to God, who is One, to be ſerved in Unity.* Such horrour had theſe great *Lights* of the *Church* of the Crime of *Schiſm*, that according to their judgment, even *Martyrdom it ſelf cannot cure the deadly poyſon of it*: And, that the *Martyrdom to which we expoſe our ſelves by hindring Schiſm in the Church, is no leſs glorious, then that which is ſuffered for refuſing to Sacrifice to Idols*: That *there cannot poſſibly be made any Reformation of ſuch importance as the miſchief of Schiſm is pernicious*: And in a word, That *it cannot poſſibly be, that any one ſhould have a juſt cauſe to ſeparate from Catholick Communion.* More to this purpoſe you may find in the Second Section of the Collection of Teſtimonies out of the Holy Fathers at the end of our former Diſcourſe.

Dionyſ. Alex. ap. Euſeb. l. 6 Pacian. Epiſt. 2. Iren. l. 4. c. 62. Aug. Epiſt. 48.

Prot. I well remember them: therefore, if you pleaſe, here we may make an end.

§. 116. *Cath.* Farewel, Sir, and pardon the frequent urging of this moſt neceſſary *Admonition*. If I thought you would require it, I could very eaſily have concluded this *Diſcourſe*, as I did the former, with a *Collection of Teſtimonies* from the *Holy Fathers* to juſtifie the *Churches*

ches Doctrine through all the *Points* here mentioned. But ſuch a *Collection* having been the only Subject of many great volumes publiſhed by *Catholick Doctors*, it will be ſufficient to refer you to them. I will only deſire you to take notice in peruſing them, *firſt*, *That* never any ſuch *Book* has been written by any *Proteſtant*. And *next*, *that* ſuch *Collections* have been made by *Catholicks* to ſhew that their whole *Religion*, came by deſcent from the *Antient Fathers*: Whereas *Proteſtants* only upon a particular occaſion, Select ſome obſcure, or ambiguous paſſages from their *Writings*, with a purpoſe to caſt a miſt before the eyes of unwary *Readers* that they may ſo elude the force of thoſe Teſtimonies far exceeding in number, and more perſpicuously evident, produced by *Catholicks*.

FINIS.

Errata.

Pag.	Lin.		
1.	14.	was	R. were
2.	23.	§. 3. And	R. §. 3. *Cath.* And
Ib.	27.	ie	R. in
16.	27.	which	R. whom
24.	3.	dave	R. have
30.	1.	proceeding	R. preseding
78.	2.	was	R. were
89.	18.	rectifie	R. certifie
106.	2.	presently	perfectly

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